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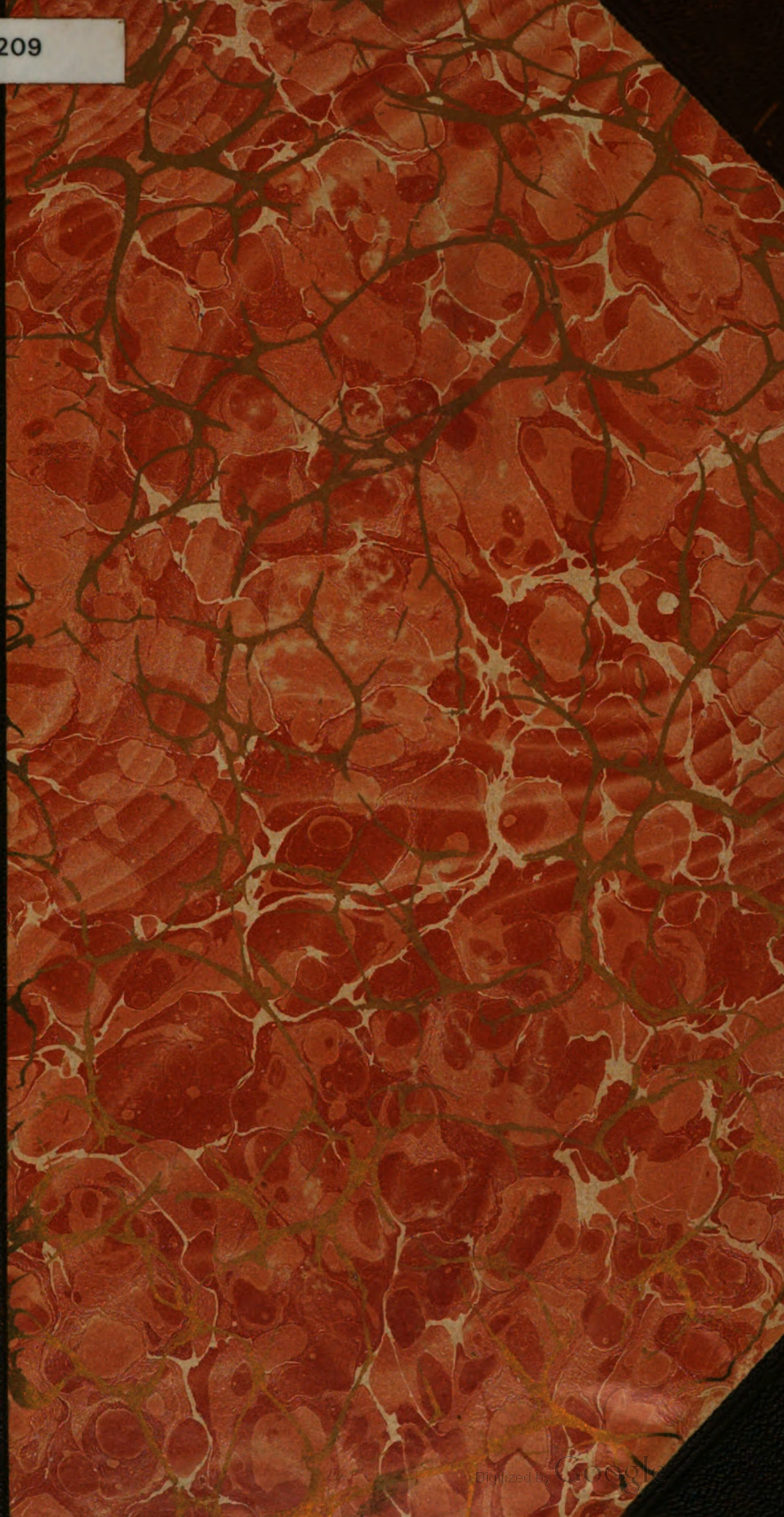
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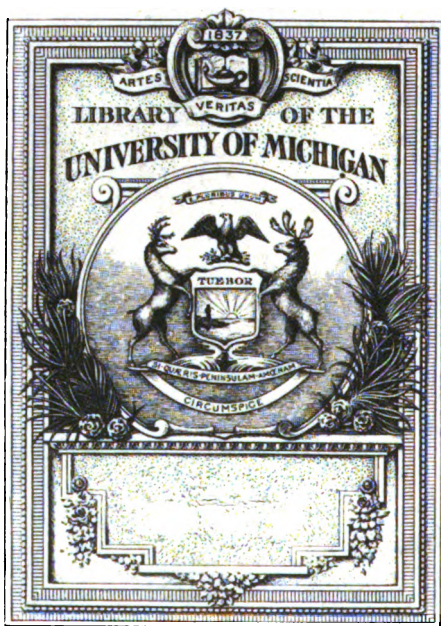
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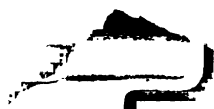
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THE
FREEMASONS'
MONTHLY MAGAZINE.

BY CHARLES W. MOORE,
GRAND SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

VOLUME XXIII.

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14

TO
THE MEMORY
OF THE LATE
R. W. JOSHUA B. FLINT, M. D.
PAST GRAND MASTER
OF THE
M. W. GRAND LODGE OF MASSACHUSETTS:

DEAR FRIEND AND BROTHER:

EMINENT ALIKE

FOR

His Professional Attainments,

HIS

Integrity of Character,

AND

His Masonic Attachments:

THIS VOLUME OF

THE FREEMASONS' MAGAZINE

IS

AFFECTIONATELY

DEDICATED.

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INDEX.

A.

A. and A. Rite in Norwich, Conn., 284
A. and A. Rite in Pennsylvania, 214
Aberdour Lodge, 83
Admission of Candidates, 31
Adoptive Masonry, 215
Advantage of Masonic Societies, 252
A Good Mason, 185
A Hand to Take, 335
A Mason's Last Request, 188
Amity Lodge, Danvers, 377
An Interesting Masonic Incident, 375
Ancient and Accepted Rite in Indiana, 141
Ancient and Accepted Rite in Ohio, 244
Anecdote, Masonic 316
A New Speculation, 344
Angry Alma, 296
Annual Session of Sovereign Grand Consistory, 241
Applicants for Relief, 223
Army Masonry—A Soldier's Testimony, 93
A Touching Testimonial, 251
A Tradition of Mount Moriah, 252

B.

Baalbec Lodge, 178
Bailey, Edwin C., expulsion of 288
Ballot, the Secret, its use and abuse, 353
Balloting, 216
Balloting for Candidates, 285
Black Ball in the Ballot Box, 313
Blue Hill Lodge, 178
Bogus Freemasonry, 365
Brief Memoir of E. W. Winslow Lewis, M. D., 20
Burning of Freemasons' Hall, 195
Butler, Gen., and Masonry, 307

C.

C. A. Davis, Funeral Obsequies in honor of 153
Calendar, Hebrew 60
Canada, the Order in 342
Can a Suspended Mason be Expelled? 347
Candidates, admission of 31

Candidate, one Ballot for and no more, 191
Candidates, Qualifications of 30.
Carbonari, the 129
Cases of Emergency, 56
Cass, Gen. 341
Ceremonial at the Laying of a Corner-Stone, 345
Charitable Judgment, 253
Charity, 351
Chambers, Lt. Col. John G., notice of 338
Charter Oak Lodge of Perfection, 336
Chicago, Laying Corner-Stone at 369
Chit Chat, Masonic 32, 64, 86, 128, 160, 192, 224, 256, 288, 320, 352, 384
Colorado, Grand Lodge of 95, 176
Connecticut, Officers of Grand Bodies in 286
Consecration and Dedication. Their Symbolic Signification, 119
Conservators in Illinois and Kentucky, 53
Conservators in Michigan, 182
Conservators in Maryland, 185
Conservatism in New Jersey, 124
Conservators in Oregon, 216

D.

Davis, C. A., Funeral Obsequies in honor of 153
Davis, the late Col., Funeral of 306
Death of Bro. John E. Hammatt, 282
Death of R. W. Robert Lash, 25
Decisions by the Grand Master of Illinois, 190
Dedication of New Hall of Hiram Lodge, W. Cambridge, 297
Decisions in Templar Masonry, 370
Diploma, the 295
Dispensation, Lodges under 272

E.

Elections in Grand Bodies in Maine, 254
Ewell, Elias, obituary notice of 62
Emergency, Cases of 56
Evans', Ill. Bro., Addresses 273
Expulsion of Edwin C. Bailey, 288
Expulsion of unworthy Members, 350

F.

False History and Foolish Pretensions, 257
 First Masonic Funeral in San Francisco, 57
 Fisher, A. W., obituary notice of 319
 Flint, Professor Joshua B., notice of 209
 Foxboro, St. Alban's Lodge in 18
 France, the Temple Order in 125
 Fraud and Imposition, 17
 Freemasonry, 128
 Freemasonry, Bogus 365
 Freemasonry—its Origin, Progress and Purposes, 230, 275
 Freemasons' Hall, Burning of 195
 Freemasons' Hall, the New 213
 Fundamental Principles, 219
 Funeral Obsequies in honor of C. A. Davis, 153
 Funeral of the late Col. Davis, 306

G.

Gen. Butler and Masonry, 307
 Gen. Cass, 241
 Goethe on Masonry, 234
 Grand Bodies in Ohio, 93
 Grand Consistory, Annual Session of 241
 Grand Encampment of Massachusetts and R. Island, 28
 Grand Encampment of Maine, 81
 Grand Encampment of the U. States, History of Establishment of 263
 Grand Encampment of the United States, 280
 Grand Lodge of Colorado, 95, 176
 Grand Lodge of Illinois, 155
 Grand Lodge of Louisiana, 313
 Grand Lodge of Maryland, 358
 Grand Lodge of Massachusetts, 89
 Grand Lodge of Massachusetts, Organization of 90
 Grand Lodge of New Jersey, 157
 Grand Lodge of New York, 283
 Grand Lodge of Rhode Island, 116
 Grand Lodge of Virginia, 248
 Grand Lodge of West Virginia, 218
 Greenleaf, Gardner, notice of 156

H.

Hall, Willard M., obituary notice of 223
 Hammatt, Bro. John B., death of 282
 Hebrew Calendar, 60
 "He doeth all things well," 222
 Henry, Daniel, obituary notice of 287
 Hiram Lodge, West Cambridge, Dedication of New Hall of 297
 History of the Establishment of the G. Encampment of the United States, 263
 Howard, Charles E., obituary notice of 255
 Howe, J. Hervey, obituary notice of 63

I.

Ill. Bro. Evans' Addresses, 273
 Illinois, 120
 Illinois, Decisions by the Grand Master 190
 Illinois, Grand Lodge of 155
 Illinois and Kentucky, Conservators in 52
 Illuminati, Society of the 97

Impressive Masonic Initiation Ceremonies of the Ancients, 91
 Indiana Military Lodge, 27
 Indiana, Ancient and Accepted Rite in 141
 Initiations, Restriction on 361
 Intendent of the Building, 136
 Investiture, 289
 Is Freemasonry Partial and Selfish? 181
 Italy, Masonry in 28

J.

John the Baptist, 388
 Jurisprudence, Masonic 9, 192, 249, 262

K.

Kansas, Lawrence Lodge, on the recent murders 29
 King, Leander G., Obituary notice of 63
 King, Starr, the late Rev. 180
 Knapp, William, obituary notice of 95
 Knights Templars, Order of 41, 77, 105, 145

L.

Lash, Robert, death of 25
 Lawrence Lodge, Kansas, on the recent murders, 29
 Laying Corner-Stone at Chicago, 369
 Legends of the Early Church, 160
 Leinater, the Duke of 246
 Lewis, Winslow, M. D., brief Memoir of 20
 Liberty Lodge, Beverly, 113
 Little Mary—the Orphan, 221
 Lodges under Dispensation, 272
 Lodges of Sorrow, 302
 Louisiana, Grand Lodge of 313
 Louisiana Relief Lodge, 16

* M.

Maine, Elections in Grand Bodies of 254
 Maine, Grand Encampment of 81
 Maryland, the Conservators in 185
 Maryland, the Grand Lodge of 358
 Masonic Anecdote, 316
 Masonic Ball at Liverpool, Eng., 158
 Masonic Burial in the Army, 337
 Masonic Celebration at Harper's Ferry, 218
 Masonic Chit Chat, 32, 64, 96, 128, 160, 192, 224, 256, 288, 320, 352, 384
 Masonic Darkness, 215
 Masonic Fellowship, 142
 Masonic Friendship, 348
 Masonic Funeral in San Francisco, the first, 57
 Masonic Greetings, 143
 Masonic Humanity, 251
 Masonic Incident, an interesting 375
 Masonic Initiation Ceremonies of the Ancients, impressive 91
 Masonic Interchange of Countries, 378
 Masonic Jurisprudence, 9, 192, 249, 262
 Masonic Memories, or Teachings from the Tomb, 225
 Masonic Portrait of Washington, 346
 Masonic Presentation, 115
 Masonic Rules which ought to be observed, 190

Masonic Temple, our New 321, 357
 Masonry, Adoptive 215
 Masonry and Architecture, 349
 Masonry and the War, 350, 380
 Masonry Illustrated by the Lives and Opinions of Eminent Masons, 33
 Masonry in Italy, 28
 Masonry in Portugal, 60
 Masonry in South America, 344
 Masonry in War, 220
 Masonry is not Religion—Masonry cannot save us, 184
 Masonry on the Battle-Field, 187, 317
 Masonry on the Mississippi, 193
 Masonry, Practical 26, 373
 Masonry, Progress of, in California 92
 Masonry, Rapid Increase of 303
 Massachusetts and Rhode Island, Grand Encampment of 28
 Massachusetts, Grand Lodge of 89
 Massachusetts Lodge, 245
 Massachusetts, Organization of G. Lodge of 90
 Massachusetts, the Scottish Rite in 24
 Memphis, the Rite of 365
 Michigan, Conservators in 182
 Military Lodge, Indiana, 27
 Montacute Lodge, 86
 Monument to Philip C. Tucker, 339
 Moore, the late Dr. Marcus A., 206, 254, 287
 More Infamous Forgeries by the so-called Hays Council, 39
 Mount Lebanon Lodge, 114
 Mount Olivet Lodge, 178
 Mount Tabor Lodge, 179

N.

New Freemasons' Hall, 213 .
 New Jersey, Conservatism in 124
 New Jersey, Grand Lodge of 157
 New Masonic Temple, 262, 321, 357
 New York, Grand Lodge of 283
 Northern Jurisdiction, Spurious Supreme Councils in 10, 47, 74, 106, 137, 201

O.

Obituary, 62, 95, 223, 254, 287, 318
 Officers of Grand Bodies in Connecticut, 286
 Ohio, Ancient and Accepted Rite in 244
 Ohio, Grand Bodies in 93
 One Ballot for a Candidate, and no more, 191
 One more Patriot gone, 94
 Order of Knights Templars: its Pretended Continuation and Connection with Freemasonry, 41, 77, 105
 "Order of Knights Templars," 145
 Order of Rose Croix, the 161
 Oregon, Conservators in 216
 Organization of the Grand Lodge of Massachusetts, 90
 Our New Masonic Temple, 321, 357
 Our Present Danger, 30
 Our Twentythird Volume, 1

P.

Patriotism of Masonry, 185
 Pennsylvania, the A. and A. Rite in 214
 Pierson, M. E. Comp., of Minnesota, and the G. G. Chapter 116
 Poetry, "He Doeth All Things Well," 222—Goethe on Masonry, 234—The "Mystic Tie" and Woman, 332—A Hand to Take, 335—Charity, 351—What May Be Done, 383
 Portugal, Masonry in 60
 Practical Masonry, 26, 373
 Prayer, 61
 Presentation in Hampden Lodge, 87
 Professor Joshua B. Flint, 209
 Progress of Masonry in California, 92
 Public Installation of Calvary Commandery, Providence, 117
 Public Parades, 213

Q.

Qualification of Candidates, 30

R.

Randall, the late Judge, notice of 305
 Rapid Increase of Masonry, 303
 Raymond, the late R. W. Brother, notice of 336
 Rebellion against the State, 217
 Relic, the Last 311
 Relief Lodge in Louisiana, 16
 Restrictions on Initiations, 361
 Rhode Island, Grand Lodge of 116
 Rose Croix, the Order of 161

S.

Scottish Rite in the West, 31
 Secret Bailot—Its Use and Abuse, 353
 Sir Christopher Wren, 308
 Slander, 349
 Society of the Illuminati, 97
 Somerset Lodge, 177
 Sorrow, Lodges of 302
 South America, Masonry in 344
 St. Alban's Lodge, Foxboro, 18
 St. Andrew's Lodge, 83
 Starr King, the late Rev. 180
 Starr King Lodge, 296
 St. John's Day in South Carolina, 368
 St. John's Encampment, Providence, 114
 Stones of the Temple, 250
 Sutton Lodge of Perfection, 200
 Spurious Supreme Councils in the Northern Jurisdiction, 10, 47, 74, 106, 137, 201
 Supreme Council Northern Jurisdiction, Annual Convocation of 235
 Supreme Council (?) Fraud, the N. York 65
 Switzerland, 61
 Symbolism, 352

T.

Templar Masonry, Decisions in 370
 Temple Order in France, 125

The Banners, or Standards, 329
 The Carbonari, 129
 The Diploma, 295
 The Duke of Leinster, 246
 The Last Relic, 311
 The late Dr. Marcus A. Moore, 206, 254, 267
 The late Dr. McAllister, 378
 The late Judge Randall, 305
 The late Rev. Starr King, 180
 "The Masonic Choir," 377
 The "Mystic Tie" and Woman, 332
 The New York Supreme Council (?) Fraud,
 65
 The Order in Canada, 342
 The Right Hand, 334
 The Rite of Memphis, 365
 The Scottish Rite in Massachusetts, 24
 The Talismanic Horn, 88
 There is Virtue in the Tie, 351
 The Workingmen alone the true Freemasons,
 247

Tucker, Philip C., Monument to 339
 Tuscan Lodge, Lawrence, 123

U.

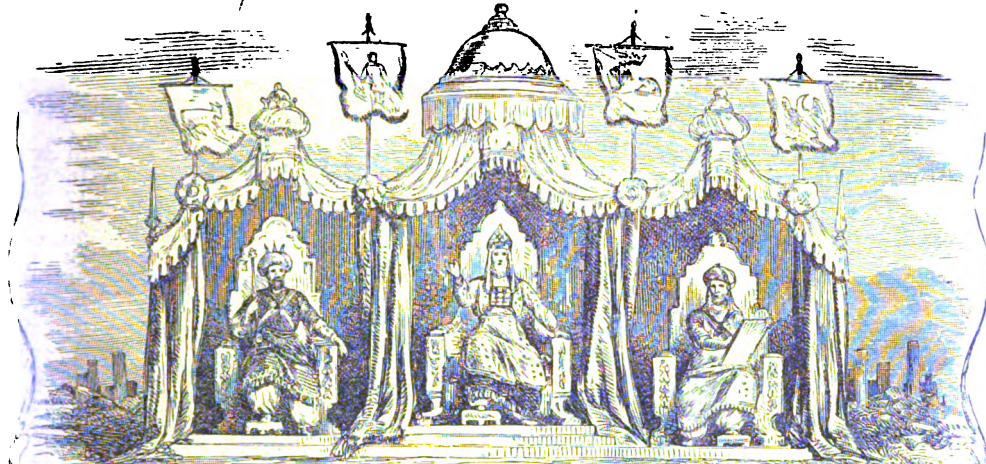
United Brethren Lodge, 82
 United States, Grand Encampment of 260

V.

Virginia, Grand Lodge of 248

W.

Washington, Masonic Portrait of 346
 Wadsworth, the late Gen., notice of 340
 Weatherell, J. H., obituary notice of 318
 West Virginia, Grand Lodge of 218
 What may be done, 383
 Working for a Penny a Day, 392
 Wren, Sir Christopher 308
 Wright, F. C., obituary notice of 319



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BY CHAS. W. MOORE,

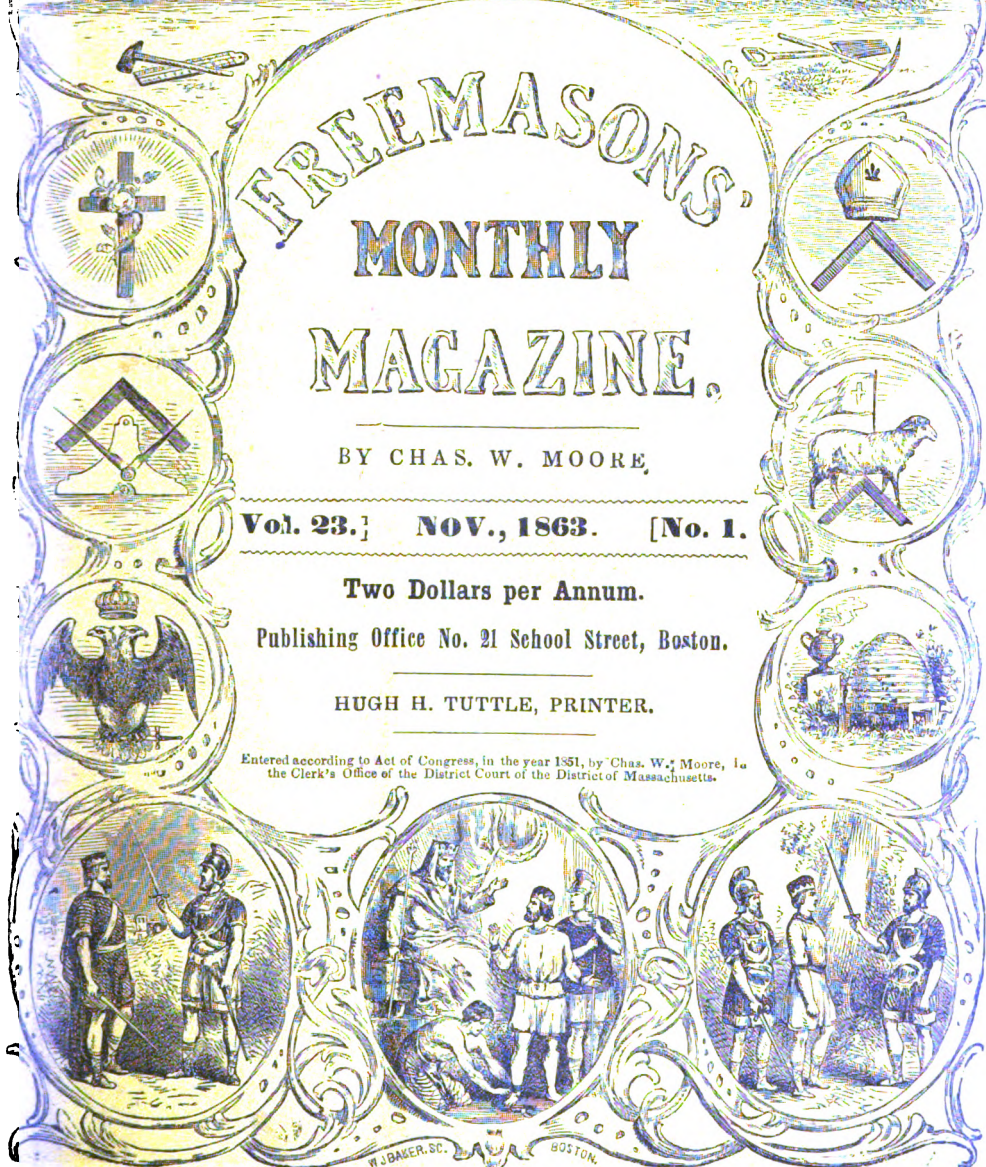
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CONTENTS.

	Page.
OUR TWENTY-THIRD VOLUME, - - - - -	1
THE SPURIOUS SUPREME COUNCILS IN THE NORTHERN JURISDICTION, - -	10
LOUISIANA RELIEF LODGE, - - - - -	16
FRAUD AND IMPOSITION, - - - - -	17
ST. ALBAN'S LODGE, - - - - -	18
BRIEF MEMOIR OF R. W. WINSLOW LEWIS, - - - - -	20
THE SCOTTISH RITE IN MASSACHUSETTS, - - - - -	24
DEATH OF R. W. ROBERT LASH, - - - - -	25
PRACTICAL MASONRY, - - - - -	26
INDIANA MILITARY LODGE, - - - - -	27
GRAND ENCAMPMENT OF MASSACHUSETTS AND RHODE ISLAND, - -	28
MASONRY IN ITALY, - - - - -	28
LAWRENCE LODGE, KANSAS, ON THE RECENT MURDERS, - -	29
OUR PRESENT DANGER, - - - - -	30
QUALIFICATION OF CANDIDATES, - - - - -	30
ADMISSION OF CANDIDATES, - - - - -	31
SCOTTISH RITE IN THE WEST, - - - - -	31
MASONIC CHIT CHAT, - - - - -	32

LETTERS.



List of Letters from Sept. 28 to Oct. 28.

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Nov. 1, 1882.



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No. 1.

OUR TWENTY-THIRD VOLUME.

TO-DAY the "Freemasons' Monthly Magazine" enters upon its twenty-third year, and when we reflect upon the stirring, solemn, and critical character of the times, in which this anniversary occurs, and also upon the stability and success indicated by so long a Magazine-life, (to which we might add the twenty preceding years, as the sum of our life as a public Masonic writer,) we cannot but lift up the heart in gratitude, not unmingled with a deep and solemn sense of responsibility, to the great Being, upon whose blessing alone depends all true success in mortal undertakings, no less than all happiness in the life immortal.

When we consider the exalted position of prosperity and power to which our Order has now attained, more especially in these States, and the mighty and most beneficial influence, which it is destined, we firmly believe, to exercise over the future of America, in alleviating the pangs and healing the wounds inflicted by the suicidal hands of Civil War, we cannot but feel that the position of a periodical, which is confessedly the leading organ of Freemasonry on this Continent, is at the same time a position of dignity and of danger. To be trusted, consulted, supported, as we have been, through so many years, by our Brethren in all parts of the Union, has been, and is indeed felt to be, an honor and a reward that might well recompense us for much labor, console us for much opposition and obloquy incurred at the hands of enemies, and cheer us on to the encounter of like labors in the future. But on the other hand, living and writing as we do, in a period of such intense excitement, and great public peril—when not only every deed done by public men, but every word written by public writers, may be fraught with consequences of the vastest and most vital import, not only to our Order, but to the welfare and

safety of our Native land, and to the cause of human freedom and progress, we never apply ourselves to our editorial duties, without a deep, and sometimes almost oppressive, sense of the responsibility attaching itself to our labors. In this spirit, we have endeavored calmly and impartially to review the course pursued by the "Masonic Monthly" during the past year, and to test it by those standards, which it has always been our effort to uphold, erect and clear, for the guidance of our Brethren. Public events have been, and are still, of such a nature as to add very seriously to the difficulties of editing such a periodical as ours. On the one hand, the very foundation-principles of Masonry most properly exclude from our columns anything and everything of a sectarian or partisan character, whether in Religion or Politics. On the other, remembering that Masonry is indissolubly allied and intertwined with all the higher virtues, of which the love of Country is certainly one of the very highest, we have felt that, to be altogether silent in regard to the great and terrible historic drama now being enacted in the vast theatre of this Western world, would simply be an evidence of a cowardly shrinking from duty, and not a true adherence to Masonic principle. As in a recent number we showed by the evidence of Lord Combermere and other illustrious Brethren, as well as by that of facts, that the better Mason a man was, the better soldier was he, so most assuredly must it be true, that no man can be a good Mason, who is not a true and loyal patriot. The love of Country is one of the highest and holiest instincts implanted in the human heart by its Divine Creator:—and any institution, that should fail, not merely to recognize, but to cherish and foster that feeling, would thereby afford the strongest evidence of its unsoundness and unworthiness. Perverted or paralyzed must be the heart, around which there clings not, in every stage and scene of life, the triple, soul sustaining bond, composed of the cognate strands of love of parents, love of country, love of our childhood's home. There is an intimate and inseverable connection between these several feelings, and they are each and all beautiful, pure and holy. As regards even the last, what touching truth inspires the poet's words—

Be it a weakness, it deserves some praise :
 We love the play-place of our early days ;
 The scene is touching, and the heart is stone,
 That feels not at that sight, and feels at none.
 The pleasing spectacle at once excites,
 Such recollection of our own delights
 That viewing it, we seem almost t' obtain
 Our innocent, sweet, simple, years again.

Deeper however, holier, more tender, is the tie that binds in the silken bonds of sanctified affection, the hearts of the mother and the child : and

is not our Country, as Cicero so eloquently says, "communis mater omnium"—"the common mother of us all"—claiming by a natural, heaven-ordained right and title, our affection, our loyalty, and, if need be, our life itself? Did we discern in the teachings or principles of Masonry anything, adverse to the cultivation and cherishing of this noble and holy feeling, we would not hesitate one moment to renounce all connection with an Institution stamped with such a brand of baseness and iniquity. But, so far from this, Masonry, not content with tacit recognition, or negative approbation, strongly and unmistakeably inculcates the duty of love and loyalty to Fatherland: America, above every land, has exhibited, and this day exhibits, to the world, glorious life examples of the practical results of the teachings of Freemasonry in reference to Patriotism. It is only necessary to mention the names of Putman, of Warren, and above all of *Washington*, to show how intimately the purest and brightest patriotism is associated with, and illustrated by, the principles and practice of our Brotherhood of Masonry. Guided by these convictions, we have not hesitated to refer with boldness and freedom to the public events of this momentous and most anxious epoch in our Country's history, whenever it seemed that by doing so, we could confer any benefit upon our Brethren, or fellow-countrymen. No word has appeared in these pages that can ever be justly accused of partisanship, or sectarianism. The intrusion of party-politics within the sacred precincts of the Masonic Temple would be, to our thinking, as gross profanity and pollution, as that abomination of abominations with which Antiochus Epiphanes dishonored and defiled the Holy Place in the Temple of God's people at Jerusalem. But we have advocated prompt, unselfish, unswerving loyalty to Country and Constitution; we have urged our Brethren to shrink from no sacrifice or danger—not even from death itself, in performance of this solemn duty—in support of this holy cause: and we have also been careful to explain and develop the important part which Masonry is called upon to perform in this trying time of National disturbance, misery and sorrow. With these exhortations, we have never failed to mingle words of mercy towards the vanquished and the fallen, urging our Brethren in the Army, in the hour of victory, to remember the claims of Masonic Brotherhood, and to be no less prompt to assist and relieve the wounded or captive Brother, than they had previously been to baffle and subdue the defiant rebel. Moreover, not on one, but on several occasions, during the past year, we have been at some pains to show how the instrumentality of Freemasonry may most happily and efficaciously be brought to bear in healing the social wounds of our beloved country, when once the rebel armies in the field are broken and dispersed, and their remaining strongholds taken; a result

to which events are now steadily tending. If the Masonic Fraternity, numbering as it does, its members throughout this Continent by thousands and thousands of men, intelligent, influential, virtuous and beneficent, should prove inadequate to this blessed duty of bringing back into the loving circle of friendship and affection those who have wandered so far beyond its hallowed border, and whose hearts have become still more alienated and embittered by the mutual slaughter of friends, fathers, sons and brothers, then must we despair of any human agency ever proving itself sufficient for the purpose. It is at least certain that there does not at this moment exist any other organization that can, for a moment, compare with Masonry in adaptation to, and qualifications for, this most important, most desirable object. Not even—with no disrespectful feeling do we write—but not even the Church of Christ, *as at present circumstanced*, can at all compare in this respect with our truly *Catholic* Institution. “Catholic,” in its proper and original sense, means “world wide,” “universal,” and it was with this meaning, and not as designating the particular Church of any one city or Country, that it was originally applied to the Christian Church. But alas! and we say it with unfeigned sorrow—the Religion of the blessed Redeemer can no longer claim that honored appellation. The once universal Catholic Church is divided and split up into almost numberless sections, and thus—*the only point on which we desire or intend to dwell*—its power and usefulness are maimed, marred, for the accomplishment of any extended national work, by the want of that union, and that concentration, which form the solo foundation of all solid efficiency and strength.

On the other hand, at no period of its own, or of the World's History, has Masonry ever been so powerful, so wide spread, and, at the same time so united, as at the present time. This remark applies to the present condition of our Fraternity in all parts of the World. From no one section, at least of the lands of civilization, have we of late received any other than the most cheering and gratifying account of the progress and prosperity of our own Order. But it is more especially applicable to the condition of Masonry in these Northern States of America, and we feel greater confidence in being able to attest the fact from personal knowledge. Here then we have ready at hand a truly “Catholic,” or universal organization of Benevolence and Brotherly Love, confessedly embracing and embodying some of the most prominent and essential principles of the Religion of the Saviour. And, in fact, we may here once for all observe, that while Masonry does not presume to place itself on a par with that Divine Institution, yet all its principles and teachings are, entirely and avowedly, in harmony with those of the Sacred Scriptures and

of the Divine Teacher and Redeemer of mankind. No scrutiny, however searching or severe, has ever succeeded, or will ever succeed, in discovering in the Constitutions and laws of Freemasonry, even the semblance of any principle or precept at variance with the most pure and most elevated principles of Christianity. And, on this ground, while never seeking to arrogate for our Order any higher place than justly and properly belongs to it, nor even presuming to intrude upon the yet more sacred precincts of Religion, we have nevertheless been bold to claim for Masonry her well deserved place of respect and consideration, as the sister and faithful friend of *Revelation*, and *Divine Truth*. The Holy Scriptures, Old and New, inculcate the observance of Truth, Morality and Virtue. Masonry does the same. The great Teacher of Christianity, whose life on earth, no less than his preaching, was one continuous sermon of good will to man, in all his acts and words placed Charity—Brotherly Love—as only second to love of God : and the same divine virtue forms, we need hardly say, the very corner and key-stone of the lofty arch of Masonry. Thus then our Institution combines the most beneficent principles of Christianity, with a human adaptability to the wants of weak and suffering mortality, which qualifies it, in an eminent and most remarkable manner, for the cultivation of that charity, good will and peace, of which mankind at large, and our own distracted country in particular, stand so much in need. Deep and dangerous are the wounds that have cut remorselessly through the nearest and dearest ties of friendship, kindred, and all that had united us together as members of a great, powerful and happy Brotherhood of Freedom. Yet we unhesitatingly express our belief, that if, collectively and individually, our Brethren, now so strong in members and in influence, rise to a just sense of their duty and their power, they will prove themselves equal to the glorious achievement of healing all these wounds, and thus of bringing back peace, reconciliation, Union and happiness to our harrassed and agitated Country. This is the high and heavenly task to which, in dealing with public and political topics, we have striven to impel and excite our Brethren ; and we entertain little fear of being taxed with a transgression of Masonic limits for having advocated such a cause. If future events shall show that our weak words have had some effect in stimulating and directing the hearts and minds of our Brethren upon this mission of mercy and labor of patriotic love, we shall feel that we have indeed lived and labored, and at times suffered too, to some good purpose.

While reviewing the course and conduct of our Magazine during the past year, we have, not unnaturally, been led to look back, though in a less minute manner, over the previous twentyone years of its existence, and we confess to have derived no little consolation and satisfaction from

the result of the survey. We are not so presumptuous or vain as to imagine that our pages have never been marked by any mistakes, or marred by any omissions : but we are sustained by the approving voice of the best and wisest of our Brethren, far and near, in asserting that the objects proposed in our initial numbers have been steadily kept in view. The Masonic Monthly has never, from the appearance of its maiden number till now, deviated from the *ancient landmarks*, or been untrue to the foundation-principles of Masonry ; it has never lent itself to any plan or purpose, less worthy, pure, and true, than the general *good* of the *Order*.

Had we yielded to the temptations of pelf and profit, we might doubtless have rendered the work more attractive and amusing to the many, and more lucrative to ourselves ; but we entered upon it with no such motives, and, now, as from time to time, we reperuse the TWENTYTWO VOLUMES that constitute, as has been generally acknowledged by our literary Brethren of Europe as well as of America, the most perfect and complete LIBRARY of Masonic Information, History and Jurisprudence, in existence, we feel warmed with a glow of gratitude at once to that Divine Power that has permitted us to accomplish so long, continued and arduous a task, and to the kind Brethren, whose words of valued approbation and cheering encouragement have strengthened our hand and nerved our heart to persevere and prosecute fearlessly and faithfully a duty, that has often involved difficulties, trials and sacrifices of no ordinary magnitude. None of these has been felt more severely than the being compelled, at times, by the behests of Truth and Duty, to maintain principles, from which warmly-esteemed Brethren were led temporarily to dissent. But, even here, it is now a happy solace to know that in almost every instance of any importance, those for a while thus opposed, have subsequently recognized and generously acknowledged the justice of our views. And having just alluded to the subject of Masonic History and Jurisprudence, it may not be out of place, and surely will not be deemed unbecoming in us, to remind our readers that this Magazine was the first publication that ever systematically undertook, in America or Europe, to analyze, record, and develop the history of Masonry and the principles of MASONIC JURISPRUDENCE. Of the importance of the latter, to the welfare and security of our Order, too high an estimate cannot be formed, and we would repeat emphatically to-day, the words written by us concerning it in the Introduction to our fifteenth volume. " What we need for our peace and protection is a clear and well-defined Masonic Jurisprudence. We have a History and we have a Literature. But neither our History nor our Literature has the power to keep the exercise of authority, on the part of those who hold it, in its legitimate channel. Nor is a system of Jurispru-

dence to be looked for as the creature of a day—the offspring of the wisdom of any deliberative body of Freemasons, however respectable in point of numbers and learning—nor is it a mere code of laws to be made by one set of legislators, only to be unmade by their successors. Such a Jurisprudence must be a work of time, and can only be produced and perfected by much patient labor on the part of those who have the facilities as well as the disposition, for developing the great principles which are to be found in the ancient usages of the Order, in its written and unwritten Constitutions, and applying them to the adjudication of cases, as they may arise.”

Having found that with some of our young Brethren, a difficulty has been felt in comprehending the term “Jurisprudence,” as applied to Freemasonry, the idea being entertained that the term applies only to a knowledge of the Laws of the land, it may not be irrelevant briefly to explain that, as Masonry has its *laws*, founded on principles and precedents, so “*Juris prudentia*,” or skill and intimate acquaintance with that law, is as essential to Masonic administration, as a knowledge of the common law of the land and its principles, is to the Judge and lawyer. Moreover, there is an intimate connection between all Jurisprudence and Masonry, for the latter, as we have shown, is based upon morality and virtue ; and even so ancient and illustrious an authority as Aristotle has declared, more than two thousand years ago, that Jurisprudence, or the knowledge of the laws, was the most perfect branch of “Ethics,” i. e. the Science of morals. This assertion of Aristotle has been accepted and endorsed by many of the most distinguished moral philosophers of ancient and modern times ; and, accepting it as correct, we at once see how closely connected Jurisprudence is with Freemasonry. For Ethics, in the words of a living author, a Brother* of our Order, is well defined as “The science which investigates the motives and consequences of our actions, relatively to God, to ourselves and to society. The end of this science is *virtue*, which may be defined to be the conscientious discharge of moral obligations.” Some remarks at the close of this writer’s introductory chapter, are so thoroughly in accord with the teachings of Masonry, that we unhesitatingly quote them : “The cultivation of our intellectual, and still more especially of our moral faculties, must be regarded, upon every principle of analogy, as the most indispensable preparation for the life to come ; because the exercise of our moral faculties and *benevolent sympathies*, though in this life only rivalling in gratification that of the intellect, *will doubtless surpass it in importance and enjoyment in a future existence.*”

*Manual of Moral Philosophy, by E. R. Humphreys, LL. D.

It has also, even here, a more practical value, inasmuch as our temporal happiness depends mainly upon the conduct of our intercourse with human society. And we might infer the eternity of virtue as the condition of our future life, if not from the clear evidences, which surround us, of the moral attributes of the Deity, yet at least from the fact that, while our vicious inclinations and evil passions exhaust and destroy themselves by indulgence, *our benevolent properties, on the contrary, draw new life and energy from exercise.*"

The parts of this passage which we have italicised contain by inference one of the strongest eulogiums on Masonry that we have ever read, all the more noticeable, as being, of course quite unintentional. Let us recall in all its fullness what Masonry is—that *benevolence* is its great pervading principle—at once the corner and the keystone of its Temple, and that all its laws and regulations are mainly directed to the cultivation and development of this Divine virtue in the hearts of its members, and then let us consider again the words quoted above and realize their weighty significance—" *The exercise of our benevolent sympathies will doubtless surpass it (the intellectual) in a future existence,*" and again, "*our benevolent properties draw new life and energy from exercise.*"

We have in the preceding remarks referred, not alone to the history of this Magazine during the past year, but also, to some extent, to our own labors in connection with it, from the commencement: nor do we feel that, in so doing, we can be fairly accused of any want of modesty.

Vain-glorious boasting is unbecoming at any period, and in any person, however valuable may have been his labors, in any public path of life: but a correct consciousness and modest self-assertion of labors, that have extended over more than a third of a century, and have again and again been acknowledged and approved by the most honored and esteemed of our Brethren, is not only perfectly consistent with good taste, but is often a thing due alike to justice and self-respect. We have never sought to aggrandize or elevate ourselves, either within or without, the precincts of our Order. Whatever honors or marks of our Brethren's esteem and confidence, have been bestowed on us, have come unsought, unsolicited, and have consequently often been welcomed with as much surprise as gratitude. But, looking forward to the future, we confess to the cherishing of a desire, ambitious it may be, but certainly not selfish or culpable. We do hope that when "this mortal shall have put on immortality," and our place in Lodge and Chapter shall know us no more, our memory, and the memory of our long-continued and faithful, however humble, labors in the cause of Masonry, may not be forgotten among the Brethren of after generations. Nor will we, albeit in a limited and less lofty sense,

shrink from avowing our sympathy with that touching passage at the close of Cicero's oration in defence of the poet Archias—"For virtue seeks no other reward for its labors and its dangers beyond that of praise and renown : and if that be denied to it, what reason is there, O, Judges, why, in so small and brief a course of life as is allotted to us, we should impose such labors on ourselves? Assuredly, if the mind had no anticipations of posterity, and if it were to confine all its thoughts within the same limits, as those by which the space of our life is bounded, it would neither break itself with such severe labors, nor would it be tormented with such cares and sleepless anxiety, nor would it so often have to fight for its very life. At present there is a certain virtue in every good man, which, night and day, stirs up the mind with the stimulus of glory, and reminds it, that all mention of our name will not cease at the same time with our lives, but that our fame will endure to all posterity.

"Do we all, who are occupied in the affairs of the State, and who are surrounded by such perils and dangers in life, appear to be so narrow minded, as, though to the last moment of our lives we have never passed one easy or tranquil moment, to think that every thing will perish at the same time as ourselves? Ought we not, when many most illustrious men have with great care collected and left behind them statues and images—representations not of their minds, but of their bodies—much more to desire to leave behind us a copy of our counsels and of our virtues? I thought, at the very moment of performing them, that I was scattering and disseminating all the deeds, which I was performing, all over the world for the eternal recollection of nations. And whether that delight is to be denied to my soul after death, or whether, as the wisest men have thought, it will affect some portion of my spirit, at all events I am at present delighted with some such idea and hope."

And now, as we enter on a new year of editorial labor, we would simply ask of our Brethren and readers, for the *past*, a kindly memory of whatever good we have essayed to do, and a kindly indulgence towards whatever omissions or errors we may have made :—and, for the *future*, we solicit only their support so long as we and our Magazine shall continue to deserve it : and, if earnest desire and honest intention to *do our duty* can ensure it, that shall be to the end.

MASONIC JURISPRUDENCE. The membership of Brethren signing a petition for a Dispensation is in abeyance in respect to the Lodge in which they were previously members, during the life of the Dispensation, and will be terminated as to that Lodge on granting a Charter to the new Lodge, unless they signify their desire to remain connected with the former Lodge.—*G. M. of N. York.*

THE SPURIOUS SUPREME COUNCILS IN THE NORTHERN JURISDICTION.

NO. I.

THE so-called Hays Council of Sov. Inspectors General 33°, claims for its originator *Joseph Cerneau*, who, they say, established his Council in the city of New York in 1807 or 8, and claimed jurisdiction over all the United States of America, their Territories and Dependencies. Let it be understood, that the Supreme Council for the Southern Jurisdiction, under the Constitutions of 1786, was established at Charleston, S. C., in 1801, and in conformity with said Constitutions, which provided that in the United States of America there should be two Councils. The Northern Supreme Council was established in 1813, previous to which time the Council at Charleston had exclusive jurisdiction over all the United States. Now, I propose to show that the Cerneau Council had no power or authority or existence, as a Supreme Council, until 1827 or 28.

The Ancient Accepted Rite, as now organized, depends upon certain Constitutions, which govern the bodies of this Rite, and which were made and promulgated in 1762 and 1786. Until 1786 the degrees numbered twentyfive, but in that year they were increased to thirtythree; and, by the Constitutions, the Supreme Council was established, and made the governing body of the Rite. The acts and doings of its subordinates are reviewed, and affirmed or annulled by the Council. It organizes inferior bodies, and they owe and pay allegiance to it. The Sovereign Grand Consistory, a representative body, by these Constitutions became inferior and subordinate to the Council. It had no power to grant warrants, and had no administrative or legislative power, except when sitting in conjunction with the Supreme Council, and then all its acts must be approved and confirmed by the Supreme Council.

"Grand Consistories of Prince Masons of the Royal Secret of the 32d degree, shall each elect for their President one of their own number, but in no case can any of the Decretals of any such Consistory be in force without the previous sanction of the Supreme Council of the 33d degree."—*Constitutions of 1786, Article viii.*

Upon this principle and in conformity with this Constitutional provision, the Southern Supreme Council was established in 1801 and the Northern in 1813, and from the time of their establishment to the present day, have been governed and controlled by it. How did Joseph Cerneau manage the New York body over which he claimed to preside?

Robert B. Folger, M. D., has recently published a work upon the Ancient Accepted Rite, in which he endeavors to defend the present Hays Council, and make it the descendant of the old Cerneau Council, and the various other illegitimate bodies which have disturbed the peace and harmony of the Northern Jurisdiction for the last fifty years. It is well known that Cerneau had not for some years any Supreme Council. He had what he called a Sovereign Grand Consistory in and for the State of New York. Now, Dr. Folger, in order to trace Hays from Cerneau, must ignore the Supreme Council as a governing body, because all the Cerneau Patents, Warrants, and Documents were issued from, and by a Sovereign Grand Consistory. On page 113, Dr. Folger says:—

"In this Rite the Sovereign Grand Consistory is vested with the sole power of administration and legislation, including that of granting Constitutions in all the degrees, which appertain to EXALTED MASONRY. The establishment of a Sovereign Grand Consistory, absolutely supercedes the individual authority of the Sovereign Grand Inspectors General in the regulation of the Government of the Order." * * * "It (the degree of Sov. Grand Inspector General) is a *dignity*, granted as the *reward of merit and experience*." * * * "The Sovereign Grand Consistory was composed of members of the thirtysecond and thirtythird degrees, and it will be seen in all the official documents, whether Patents, Warrants, Letters, Annuaries, &c., that the governing and ruling body of the Order was the Sovereign Grand Consistory, and this name and form of Government continued up to the year 1828."

But why change in 1828? The Constitutions of 1762, provided for twenty-five degrees, and the twentyfifth was what under the Constitutions of 1786 is the thirtysecond. It was, as the twentyfifth degree, called a Sovereign Grand Consistory, and was the governing body of the Rite. But in 1786 the Constitutions increased the degrees to thirtythree, and made the twentyfifth of the old Constitutions, the thirtysecond, and provided that,

"The first degree is inferior to the second, that to the third, and so ascending regularly to the Sublime Degree, (the thirtythird and last,) which watches over all the others; corrects their errors, and governs them, and a body or assembly whereof will be a Grand Supreme Council, absolute in matters of doctrine and conservator of THE ORDER, which it will rule and administer in accordance with the existing Constitutions and those presently to be enacted."

Now where did Cerneau get his thirtythree degrees unless from the Constitutions of 1786, and if from them, why did he not form his Supreme Council in accordance with their provisions? The answer is obvious.—Cerneau probably had the Constitutions of 1762, but did not have those of 1786. He knew that the Supreme Council at Charleston, conferred the degrees to the thirtythird, and so this adroit schemer drew from the Constitutions of 1762 to establish his bodies, and to be as good as the Northern and Southern Councils, claimed the power to confer the degrees to the thirtythird. In 1832, the *Suprême Conseil de France* published both Constitutions, and probably he first obtained a copy of those of 1786 about the year 1828. The reason for this conclusion will presently appear. But Dr. Folger (pp. 188, 9) entirely repudiates the Constitutions of 1786, as follows:—

"The Charleston body is based upon the Constitutions and Institutes which have been attributed to Frederick of Prussia, said to have been made in 1786, and pretends to retain all the rights and immunities therein contained. The New York body" (Cerneau) "repudiates that Constitution, the Institutes, the whole history relating to Frederick of Prussia, and declares itself to be governed by the general laws and statutes of Freemasonry. The doctrines and laws of the Sovereign Grand Consistory were entirely the reverse of those of the Ancient and Accepted Rite. In every act of the Consistory, from its very commencement to its end in 1827, in every circular it issued, in every warrant it gave, in every power, the truth of this assertion will be clearly manifest."

Again, on page 205—

"It will not be forgotten, that the Sovereign Grand Consistory established in 1807, set up this name and form of Government under the definitive title of The Trinity—that it existed under it for a period of twenty years, and in 1827, owing to unfortunate circumstances, it ceased. That the laws by which it was governed were entirely different from those of the Ancient Accepted Rite, and that the power of the officers of the Consistory were defined."

From the above it would seem that Dr. Folger claims that the Cerneau body has nothing to do with the Ancient Accepted Rite, (as of course he must, to be consistent,) but that it is "governed by the general laws and statutes of Freemasonry." What general law does he refer to? What general statute of Freemasonry which governs this Sovereign Grand Consistory? True enough the proceedings of the Cerneau body were entirely the reverse of those of the Ancient Accepted Rite. The Southern and Northern Councils had written Constitutions for their government. They each had an established jurisdiction and a Constitutional existence. But in what Rite were the general laws and statutes of Freemasonry to be found by which the Cerneau Sovereign Grand Consistory was established? Dr. Folger admits that it was not in the Ancient Accepted Rite, and says that its doctrines and laws were entirely the reverse. Was it the York Rite? The Grand Lodge of New York had the exclusive jurisdiction of New York, and the several Grand Lodges of the different States, with their jurisdictions, were in existence. The York Rite gives no general rule or statute for the government of this Consistory. We know of no other Rite which has any such general rule or statute. When we speak of the general rules and statutes of Freemasonry here in America, we usually refer to the York Rite. I suppose Dr. Folger means so to refer. But there is no general law or statute of the York Rite which can govern this body. The Scottish Rite is peculiar to itself. It has no existence except by its Constitutions, and when these are repudiated it is in vain to invoke the general laws and statutes of Freemasonry. They are of no use in the degrees belonging exclusively to this Rite. But Dr. Folger says, that "the laws by which it was governed," &c. By what laws was it governed? If those laws "were entirely different from those of the Ancient Accepted Rite," what kind of an organization did Cerneau have in the city of New York? Very clearly it could not be a body of the Ancient Accepted Rite. Of what Rite was it? Having repudiated the Constitutions by which the Rite is governed, and denied that the Cerneau body is of the Ancient Accepted Rite, and refusing to give us any information as to what Rite it belongs, or by what laws and statutes it is governed, except the loose and vague declaration that it was "governed by the general laws and statutes of Freemasonry," Dr. Folger leaves us entirely in the dark, without a ray of light, and the conclusion is irresistible, that Cerneau himself was the author and finisher of this organization. Look over the world where we will, we can find nothing like it any where. The College of Rites in the bosom of the Grand Orient of France has preserved no place for this singular organization of Joseph Cerneau. What wonder then that this Sovereign Grand Consistory came to an ignominious end. Dr. Folger says, on page 201—

"We have already mentioned that the meetings of the Sovereign Grand Consistory came to an end in November, 1827. Like the rest of the Masonic bodies the Consistory itself came to an end."

Also on page 206—

"We have before stated, that the Sovereign Grand Consistory had become extinct in 1827, and we meant to be understood by this expression, that in common with all other Masonic bodies it was swept out of existence by the storm then raging throughout the Northern section of the land."

Dr. Folger seems desirous to give some good reason why this Consistory expired in 1827, and alleges the Antimasonic excitement as the cause. Why did not this same excitement equally affect the Northern and Southern Councils? Two years afterwards, viz.: in 1829, the Northern Council, commonly called the Gourgas Council, appeared in the Annals of the Grand Orient of France, and the Southern Council in 1830, both being acknowledged as sister Councils. So that this excitement did not extinguish these bodies. I am afraid Dr. Folger is using special pleading here, or, if it is more charitable, I am afraid he failed to read all the records of the Cerneau bodies so carefully, just at this point of time, as he has during the preceding twenty years.

Now the Cerneau Sovereign Grand Consistory did not expire in 1827, as Dr. Folger alleges, and did not "end in 1827," for the reason he assigns. I have the record before me. On the tenth day of the ninth Masonic month, answering to the 15th of the month Elul, 1827, the M. P. Sovereign Grand Consistory of the United States of America, its Territories and Dependencies, passed resolutions of regret that their Grand Commander *ad vitam*, Joseph Cerneau, was about to depart for France. He sailed in December, 1827.

Previous to his sailing, to wit: November 28, 1827, a Supreme Council (so called) was opened in the city of New York, by Joseph Cerneau, and, as I believe, for the first time. I can find no allusion to it before this time among the papers and records of this Cerneau body in my possession. Joseph Cerneau presided, and Elias Hicks was Grand Treasurer, and in the language of the Record, "The Supreme Council of Grand Inspectors General of the Thirtythird Degree assembled at Freemasons' Hall, Broadway." Elias Hicks was elected Sovereign Grand Commander.

"Ill. Br. George Smith" (Grand Secretary) "complains against the indecorous conduct of the M. P. Sovereign Grand Consistory for the United States of America, their Territories and Dependencies." Also against Lafayette Chapter of Rose Croix and the Grand Council of Sublime Princes of the Royal Secret for the State of New York. At this same meeting it was

"Resolved, That the high prerogatives vested by the general regulations of the Order and the immemorial recognition of all legitimate Princes in the Supreme Council of Grand Inspectors General of the Thirtythird degree, may and ought to be interposed and exercised in all cases where the honor, dignity and reputation of the respective Grades of Exalted Masonry are in any way assailed, threatened or exposed."

"Resolved, That the Sovereign Grand Consistory for the United States of America, their Territories and Dependencies," (also Lafayette Chapter, and the above named Grand Council) "have forfeited the confidence of this Supreme Council of Grand Inspectors General of the Thirtythird Degree."

"Ordered, That the Sovereign Grand Consistory for the United States of America, their Territories and Dependencies" (also Lafayette Chapter, and said Council of Princes) "be, and the same is hereby severally and respectively suspended during the pleasure of this Supreme Council," and that all bodies under the Grand Consistory report to the Grand Secretary of the Supreme Council, and directing that these bodies should cause their minutes to be delivered for examination.

This is the way the Sovereign Grand Consistory came to its end. Dr. Folger,

as we have seen in various places in his book, asserts that it ceased to exist in 1827, but he nowhere gives the least intimation of the way and manner in which it was done. Afterwards, in 1832, Hicks, in an official document, speaks of the Sovereign Grand Consistory as follows:—"Every Prince of the Royal Secret who was a member of the Ex-Grand Consistory for the United States of America on the 28th of November, 1827, the date of its dissolution," &c. Folger, page 225, Appendix.

The foregoing extract from the Record shows how it was dissolved. For the purpose of forming this Supreme Council with its high prerogatives it became necessary to crush these subordinate bodies, more especially the Sovereign Grand Consistory, which had arrogated to itself such unheard of powers.

On the 38th November, 1816, as appears by page 182 of Folger

"The Most Pot. Grand Council of the Superior Chiefs of Exalted Masonry of the Ancient Scottish Rite of Heredom, for the United States of America, their Territories and Dependencies, passed the following decree—Whereas the right of granting Constitutional Charters for Masonic institutions within the United States of America, their Territories and Dependencies, from the Secret Master, fourth degree, to that of Grand Inspector General, Thirtythird, both inclusive, exists only with the Sovereign Grand Consistory of Superior Chiefs of Exalted Masonry," &c.

This is the statement of Dr. Folger, as we have shown, throughout his book, and he says this continued until 1828, but gives us none of the history. He leaves all this entirely out of his book, and only says that the Consistory ceased to exist on account of the antimasonic excitement then raging.

But how did the subordinates relish this assumption of power by this Supreme Council? The Sovereign Grand Consistory ceased. Probably because the "Exalted Chiefs of Masonry" transferred themselves to the Council, and suspended the Consistory, that the few who differed with them, and were not of them might not have the power to make trouble, and by this they mean, question the power of the Supreme Council. At the head of the New York State Consistory was Oliver M. Lounds. On the 14th of January, 1828, Geo Smith, Grand Secretary of the Supreme Council, enclosed a copy of the action of the Council of November 28, 1827, to said Lounds. March 16th, 1828, Oliver M. Lounds, in a letter to Geo. Smith, acknowledges the receipt of the above letter, but does not admit the right of the Supreme Council, to make so unprecedented an order, and says he has no right to take the minutes of the Secretary, &c. He says, that Nov. 28, 1827, the Supreme Council passed an *ex-parte* decree, pretending to suspend the Consistory for irregularity, but to this day is uninformed what the irregularity is. On the 13th of March, 1828, George Smith addresses another note to Lounds, of same tenor as his first. March 14th, Lounds replies, in a note of three lines, that he is not President of the Sovereign Chapter of Rose +, under the distinctive title of La Fayette. March 15th, Smith replies that the Dispensation of the Chapter of Rose +, contained Lounds' name as President, and conveyed no power to elect new officers, authorized by the Grand Consistory. The Charter was from the Grand Consistory. Secretary Smith calls upon Lounds to state explicitly whether he is to consider the returning of the papers as a refusal to comply with the injunctions and note.

The Grand Secretary General communicated the above correspondence with Oliver M. Lounds, at a meeting of the Supreme Council, and a decree passed—That had Lounds merely disregarded the edicts of the Supreme Council, his ignorance of the *Constitution, Statutes and General Regulations of Exalted Masonry* might have possibly been a palliative, but when he presumes to arraign the conduct of his superiors, and set an example of insubordination, by questioning their power, it is subversive of that submission and humility especially inculcated and forcibly binding upon the Sov. Princes of this Sublime Order, and forces the Supreme Council to enforce its decrees, by the exercise of the authority with which it is armed, &c.

Be it remembered, that this Supreme Council is what Dr. Folger speaks of "as a dignity granted as the reward of merit and experience." "The Sovereign Grand Consistory is vested with the sole power of administration and legislation." Yet the Supreme Council in 1827-8 changes the whole character of this Cerneau body, and takes upon itself the power of governing the Sovereign Grand Consistory, which up to this time has had the sole power of administration and legislation. Where does Hicks get the power? Where does the Supreme Council derive the authority? In order effectually to consolidate this power, the Council silences the voice of its subordinates, and when the President of the Consistory of New York expresses surprise and astonishment at this new state of things, he is pronounced contumacious, and dealt with accordingly.

Dr. Folger ascribes the fall of the Sovereign Grand Consistory in 1827, to the excessive antimasonic excitement which was raging through the land. But Commander Hicks did not think of this when he crushed the Consistory, for in 1828, he prepared a document, in his own hand writing, for general circulation among Masons and Masonic organizations, from which I will give but an extract:—

"Whereas, from a want of information by the Masonic Fraternity in the United States of America, of the establishment in the city of New York of a Supreme Council of Grand Inspectors General of the Thirtythird Degree, having the sole and absolute control and direction of all bodies of sublime and perfect Masons in the said United States, their Territories and Dependencies, individual Brothers have been, and are still liable to be imposed upon by the assumed rights of Pretenders, or the mistaken or abused powers of refractory and unworthy Brethren; in order, therefore, that the Fraternity may know that all and every pretension to the right of conferring any of the degrees of perfect and sublime Masonry within the United States, their Territories and Dependencies, by any constituted body, or individual Mason, not deriving its or his authority from this Supreme Council, or some one of its correlative bodies or agents, is contrary to, and in violation of, the Statutes, Laws and General Regulations of Sublime, Exalted and Philosophic Masonry," &c.

The document, of which the above is an extract, purports, upon its face, to be issued by the Supreme Council.

I have said that Cerneau probably obtained a copy of the Constitutions of 1786 in 1827, for the first time. One reason for this opinion is, that in 1828 the records of the Supreme Council show that a Committee, consisting of Hicks and Sartangleo, was appointed "to correct the translation of the General Rules of this Sublime Order." The first time any thing is heard about Constitutions, Rules

and Regulations, is in connection with the Supreme Council. Dr. Folger says the Consistory was governed by the general Laws and Statutes of Masonry. There was no occasion for a Committee to translate these; they are before us at all times in honest English. Again, at the meeting of the Supreme Council Nov. 28th, 1827, Cerneau offers to sell to the Council certain papers he had in his possession, which the Council finally purchased. And more than all, we have the formation of this Supreme Council, by Cerneau and Hicks, in 1827-8, for the first time, with powers similar to those provided for in the Constitutions of 1786. So that the conclusion is very strong that Cerneau obtained from France, about 1827, a copy of the Constitutions of 1786, which were published at Paris in 1832, and that he formed his Council in conformity with their provisions. But the inconsistency appears upon the pages of Dr. Folger's own book:—

“On the 27th of October, 1807, Joseph Cerneau founded and established the Sovereign Grand Consistory and Supreme Council of the Thirtythird Degree of the Ancient Scottish Rite of Heredom, in the city of New York.”—Page 104.

“Joseph Cerneau established his Sovereign Grand Consistory in New York city, in 1807. *He pretended to no more than the Rite of Perfection in Twentyfive Degrees.* Subsequently he established a Supreme Council, viz. in 1811.”

Is any further argument necessary to show that the much talked of Supreme Council of Joseph Cerneau originated in 1827, and that in so doing he violated the jurisdiction of the Southern Supreme Council established in 1801, and the Northern Supreme Council established in 1813? G.

LOUISIANA RELIEF LODGE.

In noticing the Proceedings of the Grand Lodge of Louisiana, for 1862, we took occasion to deprecate the course of the managers of the “Relief Lodge,” at New Orleans, in withholding assistance from Northern Brethren, who, after the breaking out of the Rebellion, were desirous of returning to their homes in the North; alleging as a reason for such refusal, that it was the duty of such Brethren to enter the armies of the Confederacy; and if they did not see fit to do so, they might starve, or get home as they best could. This is the substance of what we said, and denounced as being neither Masonic nor Brotherly. The Committee in their report of the present year, denied in no very courteous terms, that their previous report authorized any such conclusion, and objected that we did not give that part of the report on which our criticism was predicated. Having recently met with it in the Proceedings of the Grand Lodge of Vermont, we transfer it to our pages, that our readers may judge of the matter for themselves. The italics are our own:—

“Immediately on the secession of Louisiana from the old Union, many Brethren from the Northern States then resident among us, and unable to obtain employment, were desirous of returning to what they deemed a more congenial clime. Whenever the case was found worthy, relief was granted to enable the Brother to reach his home, as a reference to the annexed statistical table will shew. After hostilities had commenced, the Relief Lodge adopted as a rule to

grant no assistance to able bodied men who had no families depending upon them,—believing that when our independence was at stake it was the duty of all to defend it, and when no other means of support could be obtained no good Mason would desire to eat the bread of idleness while the opportunity was offered to him to enter the army, and protect the rights and honor of our country. Since that time our charities have been principally confined to widows and orphans and cases of sickness. Relief has been granted in several instances to Masons in the army who were unable, either from sickness or improvidence, to reach their homes or return to camp."

FRAUD AND IMPOSITION.

Our cotemporary of the New York Saturday Evening Courier, has detected, and in his issue of the 18th ultimo has exposed, one of the most high-handed and dishonest transactions that has ever occurred in the history of Masonry in this country, and which should consign its perpetrators to the contempt and reprobation of every Mason who feels any interest in the reputation of his Institution, at home or abroad.

In November last, on the representations of an agent from the city of New York, the Mareschal Magnan, Grand Master of the Grand Orient at Paris, was induced so far to recognize the spurious body in the former city, calling itself a Supreme Council, as to authorize an exchange of Representatives with the Grand Orient. This was regarded, and perhaps very properly, by the parties in New York, as an acknowledgment of the regularity of their organization; and they accordingly caused what purported to be a translation of the French document to be published throughout the country, announcing that "The Ill. and Puissant Brother Heuillant," had been admitted "to the rank of Grand Representative for the *Supreme Council of the United States*, near the Grand Orient of France." And that "The Ill. and Puissant Brother John J. Crane" "is named Grand Representative of the Grand Orient of France, near the *Supreme Council of the United States*."

The reader will please note that the body named in these quotations, from the document as translated and published by authority of Mr. Hays and his associates of the illegal Council in New York, is "The Supreme Council of the *United States*."

That the Grand Orient should have knowingly countenanced or lent itself to a transaction so manifestly unjust, and so wholly inconsistent with its long and amicable relations with the Southern and Northern Supreme Councils, (having its Representative near the former,) as to recognize a body that ignored them both, was a matter of great surprise, to be explained only on the presumption that it had been deceived by misrepresentation.

It appears, however, from the evidence now before us, that whatever misrepresentations may have been employed in Paris, a greater and more culpable fraud has been perpetrated in the city of New York; and our readers will be surprised to learn that *no such recognition as that officially announced by Mr. Hays and his associates, was ever authorized by the Grand Orient, or its Grand Master!* The original document from Marshal Magnon has not, to our knowledge, been published in this country, except in translations. Of these we have two, namely, one by the parties who obtained it, and the other by the Committee of Foreign Correspondence of the Grand Lodge of New York. Of the first we have probably said enough. The latter is given in the published Proceedings of that Grand Body, and it exposes the shameful mutilations, by means of which the whole Masonic Fraternity of this country has been grossly imposed upon and deceived. We quote from it the terms of the appointment of Representatives between the Grand Orient and the New York body; from which it will be seen that Marshal Magnan was led to believe that a Supreme Council had been regularly established for the "*State of New York*," probably with the consent and approbation of the two existing Councils, or at least of that for the Northern Jurisdiction. He says—"The illustrious and well-beloved Brother Heuillant" "is admitted by us in quality of Representative (*garant d'amitie*) of the Supreme Council of the *State of New York*, near the Grand Orient of France." And again—"The illustrious and well beloved Brother John J. Crane" "is named Representative of the Grand Orient of France near the *Supreme Council of New York*." No such body as the "Supreme Council of the *United States*" is anywhere mentioned in the document! The whole thing is a fraud and imposition, and marks the reckless character of the parties concerned in it.

ST. ALBAN'S LODGE, FOXBORO.

THE officers of this Lodge for the current year were installed by the M. W. Grand Master, assisted by several of the officers of the Grand Lodge, on the evening of the 25th September last. There was also a large attendance of members and visitors from the neighboring Lodges. The Lodge having been opened, the Grand Master and his suit were received in due form, when the former, by invitation of the Master, took the Chair and installed the following Brethren into their respective offices:—

W. M., William R. Thomas—S. W., William H. Thomas—J. W., absent—Treasurer, absent—Secretary, Edwin W. Clarke—S. Deacon, Elisha White—J. Deacon, I. P. Carpenter—Chaplain, C. A. Bradley—Marshal, Eliphalet Smith—S. Steward, William H. Skinner—J. Steward, H. C. Wheaton—Tyler, Albert Wilmarth.

At the conclusion of the installation services Grand Master Parkman delivered an appropriate and interesting address to the Lodge, on the importance of the duties committed to them.

The Worshipful Master, on resuming the Chair, addressed the Lodge substantially as follows :—

BRETHREN—I embrace this opportunity to acknowledge my personal obligations, and return my most grateful thanks for the honor you have conferred, in electing me to preside over this Lodge. I cannot say I have not aspired to this position, for I have ever considered the station of honor and distinction worthy the ambition of every Mason. But having attained it, and taken a survey of the broad field of its duties and responsible labors, in connection with my inexperience in Masonry, I confess I am filled with painful misgivings as to my ability to perform its important duties to your satisfaction. But while I realize my weakness, I assure you I accept this sacred trust with a full determination to do all in my power to attest my appreciation of the honor you have conferred, by laboring untiringly to advance the interest of Freemasonry, and the prosperity of St. Alban's Lodge; and while I invoke the blessing of God upon my humble efforts, I realize I must rely very much for success upon the hearty support and co-operation of the officers and members of this Lodge. Be it mine, therefore, faithfully to discharge the duties imposed upon me. Be it yours, ever to support and cheer by your well-timed efforts and kind approbation. And if, in any moments of weakness, it should be my misfortune to disappoint your expectations, remember then, my Brothers, that it was not my solicitation, but your kind partiality, that placed me here, and that I must ever rely upon you for the exercise of that broad Charity which as Masons we owe one to the other.

Most Worshipful Grand Master and Members of the Grand Lodge of the Commonwealth of Massachusetts: In behalf of St. Alban's Lodge, we would return our sincere thanks for the honor you have conferred by this official visit, and for kindly consenting to perform these ceremonies. Be assured we shall long remember with gratitude the pleasure you have afforded us on this occasion, and I trust it may prove a new incentive for us ever to render St. Alban's Lodge worthy of your kind consideration and paternal care.

We would also thank our visiting Brothers who have favored us with their presence on this occasion, and hope that very often in the future it may be our privilege to meet and welcome them to this our Masonic home.

At the conclusion of these ceremonies, the Lodge was called off to refreshment, after which it was again called on, when short speeches were made by several Brethren. The Lodge was then closed.

This Lodge was originally chartered in 1818, and was located at Wrentham. It struggled through the whole of the antimasonic excitement, but came out of it in so crippled a condition that in 1838, we think, it finally surrendered its charter, but not its integrity, for it was one of the most staunch and faithful Lodges of that trying time. In 1855 a constitutional number of the old members, aided by a few young and enterprising Brethren, petitioned the Grand Lodge and obtained from that body a restoration of the Charter with the permission to hold their future meetings at Foxboro. It has now about an hundred members, a fine hall, and is one of the most prosperous Lodges in the State.

BRIEF MEMOIR OF R. W. WINSLOW LEWIS, M. D.

BY E. W. JOHN H. SHEPPARD.

[With a Portrait.]

Dr. Winslow Lewis was descended more immediately from the Rev. Isaiah Lewis and his wife Abigail, daughter of Kenelm Winslow, a lineal descendant from Edward Winslow of England, in the fifth generation. Gov. Hutchinson, in his remarks on the death of Gov. Edward Winslow, says: "He was a gentleman of the best family of any of the Plymouth planters, his father Edward Winslow, Esq., being a person of some figure at Doughtwich in Worcestershire."

Capt. WINSLOW LEWIS was born in Wellfleet, Cape Cod, May 11, 1770, son of Winslow Lewis of that place, sea captain. He was married to Elizabeth Greenough, daughter of Thomas Greenough, (mathematical instrument maker,) and Ann Hobby. He had great practical knowledge and skill in hydraulic engineering. After he quit going to sea, he was constantly employed in building new light-houses on our coasts, rivers and lakes, or in altering and repairing old ones. He furnished plans and specifications for beacons, buoys and monuments for the shoals and harbors along our shores, and was very successful in the construction of the Beacon on the Romer shoal in New York bay, the beacon on Bowditch's Ledge in Salem harbor, and other permanent ones, which to this day, stand as monuments of his skill and long and faithful services to his country. He was contractor and builder in his lifetime of 200 lighthouses for the government; he invented the Binnacle illuminator, for which he got a patent, and which is now in such general use; he introduced the cotton duck into his factory at Watertown, and it became a substitute for the more expensive Russian duck; was the owner of a ropewalk at the foot of the Common; for several years Port Warden of Boston; and in 1829 and 1836, was one of the Aldermen of the city.

But the reputation and talents of Capt. Lewis will be long held in remembrance for his public services, and "when the history of the lighthouse establishment in this country is written," as a gentleman, well acquainted with him, stated to me in a letter, "it will appear that Mr. Winslow Lewis was the first to introduce the *present* mode of illumination, and to lay the foundation for the modern improvement in the structures as well as lantern lamps and reflectors."

Dr. Winslow Lewis, was born in Boston, July 8, 1799, in the same house in which his mother was born. He was fitted for college under the tuition of Mr. Daniel Staniford, who kept a private school of high repute in Boston; graduated at Harvard University in 1819, studied medicine under the late eminent Dr. John C. Warren, and took his degree of M. D. in 1822. His favorite pursuit was anatomy, for which he had a peculiar tact, as he had a firm nerve and quick, decisive judgment, qualities so essential in delicate and critical operations of surgery. To perfect his studies he went immediately to Europe, attended the lectures of Depuytren in Paris, and Abernethy in London, both surgeons of great celebrity. This was not, however, his first visit, for he crossed the Atlantic, when only seventeen years of age, and saw many places and persons; and if the old adage would apply, *Noscitur e sociis*, he stood high, for he kept good company; coming home with such distinguished men as Dr. Edward Reynolds, the late Hon. Abbott Lawrence, and Franklin Dexter, Esq., who died not long since.

On his return he commenced practice in Boston. In February 22, 1828, he was married by the Rev. Bethel Judd, to Miss Emeline Richards, daughter of Capt. Benjamin Richards, New London, Conn. He has been two years Physician of the Municipal Institutions, three of the House of Correction, and since Dr. Warren's decease, he has been consulting Physician in the Massachusetts General Hospital.

In 1849 he again visited the Continent, leaving his family at home. He was gone only seven months, and visited several places of note. He was in Rome when it was attacked by the French, and quitted that city only the day before the siege commenced, of which he wrote home a glowing description which was published in the *Transcript*. He journeyed on to Geneva, and was admiring the sublime scenery which surrounds that city—the overhanging Alps and the mirror of the blue lake beneath them—when, not dreaming of evil, he took up a newspaper from Boston and read the death of his only surviving son, Winslow; this young and promising lad of only ten years, had followed the fate of his two infant brothers, cut off by that ravaging disease, the Scarletina. The blow was sudden and heavy to the afflicted father, and he hurried home.

The next year, 1850, he again embarked for Europe, with his family, consisting of Mrs. Lewis and his three daughters. The Doctor is an observing voyager and took notes of his travels, extracts from which would be a rich treat to the reader of dry pedigrees, but they are, as yet, a sealed book. The writer of this has never had a glimpse of them, and could only, here and there, get a word or hint of his travel's history in a hurried conversation, but he has followed him from place to place in imagination, when he spoke of classic grounds he had visited.

Dr. Lewis and his family spent six months in Paris, where he was introduced to Louis Napoleon, then President of the Republic, now the illustrious Emperor of France. The Duke of Tuscany and his lady, became his intimate friends, and their portraits now adorn his library. They also spent some time in England and Scotland, visiting all the remarkable spots and places sought by strangers, traveling as far north among the Highlands and lakes as Inverness. They also set out on a journey to Italy, the Classic land—the land of beauty and poesy, of fallen greatness, and august recollections. Rome with its ruins of past grandeur, lying as it were, beneath the magnificent dome and structure of St. Peter's—Milan with its palaces and splendid cathedral—Venice with its numerous islands, canals and Bridge of Sighs—and Naples with its enchanting bay and picturesque scenery, successively became the objects of their admiration. Three times, the Doctor said he had ascended Mount Vesuvius; more fortunate than the elder Pliny, of whose death from a sudden eruption of the volcano, his nephew the younger Pliny has given in his letters a melancholy, but graphic description; and although written eighteen centuries ago, the reader feels as though he was present at the scene.

But the principal inducement of his journey to Italy, and where he wished to make a transient home, was Florence, that beautiful city with the vale of Arno on one side, and the Appenines on the other; Florence lies encircled by these mountains from whose submit, it is said, the Adriatic and Mediterranean seas

are visible ; through the city flows the river Arno on its way some 50 or 60 miles from the coast, and watering Pisa, famous for its leaning tower, and university. Florence is the central city of Italy, remote from the Alpine snows in the north and the sultry Calabrian heat on the south—a truly delicious climate. It has been called the city of churches, palaces and bridges ; for every house is a palace, from the richness and elegance of its structures.

Dr Lewis and his family returned home in 1853. He resumed his profession as a matter of choice, for his fortune placed him above dependence on the severe labors and arduous duties of a physician ; yet such was his skill and knowledge of surgery, that he could not avoid the frequent calls of sufferers from disease or injury who came to him far and near ; more especially since the death of Dr. John C. Warren. But he was much relieved in practice by the growing and well deserved reputation of his son-in-law Dr. George H. Gay, to whom, Nov. 21, 1855, his oldest daughter Elizabeth Greenough was married. One fact in his practice, so well known to his friends, ought not to be suppressed. Often, very often, his charges to the poor and unfortunate have been light or none at all. To feel for the distressed, to administer to the victims of pain and sickness, is the delight of the good physician and the glory of a great one.

Dr Lewis' favorite study has been surgery and anatomy, in which he is acknowledged to have few superiors, if any in the country. To these he united a love of antiquarian researches, and has retained his fondness for the Latin classics, the beauties of which seem to cling to his memory, as the perfume lingers in the sandal wood in every change of condition. Such are the sweet influences of the cultivation of taste and knowledge in early life ; they give a tone to character and a charm to conversation, which neither age nor misfortune can take away. But his great object was his profession, and during the last 35 years the number of his private pupils have exceeded 400. He translated from the French, *Gall on the Structure and Functions of the Brain*, which was published in six volumes, edited *Paxton's Anatomy*, and also a work on *Practical Anatomy*.

He was a representative from Boston to the General Court in 1835, '53 ; one of the Common Council of the city in 1839 ; on the School Committee, 1839, '40, '41 '44, '45, '57 and '58 ; visitor of the U. S. Marine Hospital 1856 to 1862 ; one of the Overseers of Harvard University from 1856 to 1862, and lately re-elected for six years more ; Consulting Physician of the city, 1861 ; Counsellor of the Massachusetts Medical Society ; a member of the American Medical Society of Paris ; for three years he was Grand Master of Masons in Massachusetts, viz : in 1855, '56 and '60, and has been at the head of several Orders in Masonry, a recapitulation of which would sound strange and forthputting to the uninitiated, and give no information to those who are. He has for very many years been a fervent and active friend to that noble Institution. The reason of his becoming a Mason was singular. In the days when the Fraternity were abused without mercy and persecuted to the utmost, he saw an advertisement in a paper of one of the furious antimasons, Avery Allyn—a name now almost forgotten—that on a certain day, in 1829, he would deliver a lecture, showing up the weakness and hypocrisy of Freemasonry, and its dangerous tendency. The Doctor was led by curiosity to go and hear him ; and the very sophisms this arch-enemy of the

Brotherhood used, and the abuse he heaped upon many of them, who were men without fear and without reproach, made him a convert on the other side, and he became a Mason in Columbian Lodge, then under the government of Joshua B. Flint, M. D., since G. M. of the Grand Lodge of Massachusetts.

The last honor he received was an unanimous choice as President of the New England Historic-Genealogical Society in 1861; an office he still retains; and long may he be spared to preside over us. It would be ungrateful in ourselves and injustice to him not to mention the liberal and valuable donation he has made to the Society—several hundred volumes, and some of them very rare and costly. He has also made to the library of Harvard University several donations of ancient works, many of them the result of his purchase abroad.*

But I must pause and let this brief memoir of Dr. Lewis come to an end; truly lamenting that the account must necessarily be meagre and imperfect; for he was absent under the call of the U. S. government, devoting his professional skill to an examination of all the hospitals of New York and vicinity, where many of our sick and wounded soldiers were sent; and of course I have depended on other sources for information, and received not much help from him, touching his travels; yet from a long acquaintance, and the unbroken friendship of many years not only with him, but his excellent father, it gives me unfeigned pleasure to offer this tribute of affection and respect.

"Dissolvi me, otiosus operam ut tibi darem."—Terence.

"Bro. Winslow Lewis was initiated in Columbian Lodge, Nov. 3, 1830; passed Jan. 6, 1831, and raised Feb. 3, 1831. He is a member of St. John's Lodge, St. Paul's Chapter, Council of Royal and Select Masters, Boston Encampment, Grand Chapter, Grand Encampment, affiliated member of the "Loge Clement-Amitie," at Paris, and honorary member of Pythagoras Lodge, No. 86, at New York. He has been Senior Warden of St. John's Lodge, High Priest of St. Paul's Chapter, Commander of the Boston Encampment, Grand King of the Grand Chapter, Grand Master of the Grand Encampment of Massachusetts and Rhode Island, Grand Generalissimo of the Grand Encampment of the United States, Grand Master of the Grand Lodge of Massachusetts, a Trustee of the Grand Charity Fund and a Trustee of the Masonic Temple. This enumeration does not evidence the extent of his official services, as he has also held many subordinate stations.

"His unremitting and arduous efforts to advance the welfare of the Brotherhood, have endeared him to them in bonds which cannot be sundered; and the elevated position which he now so ably fills, he justly merits. In speaking recently of his regard for the Masonic institution, he remarked, that "truth and my feelings prompt the declaration, that in Masonry I have found the best friends, the best social ties and comforts; and that the 'whitest' hours of my life (apart from my family) have been when surrounded by 'Brothers,' and around that Altar, where heart beats responsive to heart, and all 'mingle into bliss.'"

*A particular account of his lineage may be found in the N. E. Historic-Genealogical Register, for January, 1863, in which the foregoing Memoir was originally published.

THE SCOTTISH RITE IN MASSACHUSETTS.

[Extracted from the able report of the Deputy for Massachusetts, Ill. Bro. Wm. S. Gardner, to the Supreme Council 33°, at its late Annual Session]:—

I HAVE received information, that on the 3d of May, 1862, an illegitimate assembly, with the high and sonorous title of "Supreme Grand Council for the United States of America, their Territories and Dependencies," established at Boston a so-called Sovereign Grand Consistory for the State of Massachusetts. But little was heard or known of this body for several months after it was located here. It emanated from the city of New York. One Edmund B. Hayes, a name not unknown among the discordant elements of New York Masonry, claims to be its head. It traces its genealogy through the notorious Cerneau and his followers, "whose illegitimate works are ever and anon exhumed and revamped for sinister purposes." Expelled Masons occupy the highest seats in its councils. Its establishment here in Massachusetts was avowedly and professedly for the single purpose of controlling the Grand and Symbolic Lodges of this State. Even now, its leaders openly boast of their power to revolutionize the Grand Lodge of Massachusetts, and that they will have accomplished their work when it has succeeded in this. Such threats and professions startled the Masons of Massachusetts. They remembered the dire calamity which had befallen the Grand Lodge of New York through the insidious labors of these men and this organization. They remembered the unhappy division which existed so long in Louisiana by means of a body of professed Masons like these. Massachusetts had never before been invaded by spurious Masonry; and the Brethren of our Rite were determined to resist its encroachment.

On the tenth day of October, 1862, I established the Consistory at Boston under the Dispensation of the M. P. Gr. Commander, with the Ill. Br. Newell A. Thompson, 33°, as its Commander. The Ill. Brethren connected with this Consistory saw the necessity of immediate labor in the city of Boston and vicinity. A Grand Lodge of Perfection, and Chapter of Rose Croix, had been established and in working condition at Lowell for some years. Amid the many vicissitudes to which the Rite had been exposed, these bodies had remained true and faithful to the Supreme Council. All attempts to carry them over to the Raymond organization had signally failed; and, when the hour of danger came, they were ready and prepared for the conflict. Upon application of the Brethren at Boston, these bodies were regularly opened in the bosom of the Boston Consistory. Masons, prominent in the various Orders of the York Rite, applied for admission, and were received; and, in a few weeks, a larger number had been obligated in this Rite than had been received since its introduction into Massachusetts. The desire to side with legitimacy became general all over the State. The quiet, unobtrusive manner in which the leading Brethren of our Rite had for years made their professions as Scottish Masons, and the deep interest they had always taken in the Symbolic Grand Lodges, Chapters, and Encampments of which they had been active leaders, were well remembered; and the fullest faith was placed in them and their statements.

The revival of the Rite in Massachusetts has been extensive and thorough. It is to be hoped, that, the object sought for having been gained, our Bodies will hereafter labor for the interest of the Rite as zealously as heretofore, and that the attempt to popularize these beautiful and impressive degrees will be successful.

DEATH OF R. W. ROBERT LASH.

THIS venerable and beloved Brother died at Chelsea, Oct. 4th, aged 83 years and 11 months. He was born in Boston, Nov. 7th, 1779. He received his education at the public schools of his native city, and was one of the first, if not the very first, scholar who received the Franklin medal. He was for half a century connected with the Boston Bank, which connection was only broken by his death. He was initiated, passed and raised in Mount Lebanon Lodge in the Summer of 1801, and admitted a member Nov. 20th 1801; was elected and served as Sec'y. 1803, 4 and 5; was Junior Warden 1808, 9, 10; Senior Warden 1811; Master 1812 and 1822. All these various offices he filled with remarkable ability. Being of a literary turn of mind he was well adapted to preside over and instruct his Brethren in the mysteries of the Craft. His life was a blameless one, and his death a noble example of "virtue its own reward."

His funeral took place Oct. 7th at the Universalist Church in Chelsea, which Church he attended during his last years on earth. Mount Lebanon Lodge having charge of the Masonic services, the order of the procession was as follows:—

Boston Encampment, John K. Hall, Commander, acting as escort; Palestine Encampment, of Chelsea, Charles Avery, Commander; Mount Lebanon Lodge, of Boston, John L. Stevenson, W. Master, followed by numerous relatives and friends. Among whom were M. W. William Parkman, G. Master; Chas. C. Dame, D. G. M.; Chas. W. Moore, G. Sec.; John McClellan, G. Treas.; and other distinguished Masons. The funeral cortege moved to Woodlawn Cemetery, where Rev. Br. Wm. R. Alger, Chaplain of Mount Lebanon Lodge, performed the burial service of the Order in an impressive manner.

At the close of these exercises, the procession returned to the Lodge room in Chelsea, where, after resting and refreshing themselves, the Lodge was closed, and the Encampments returned to their armories.

At a Regular meeting of Mount Lebanon Lodge, held at Freemasons' Hall, Boston, Oct. 12, Rev. Bro. Wm. R. Alger presented the following Resolutions, which were unanimously adopted:—

Resolved, That Mount Lebanon Lodge of Free and Accepted Masons, cannot suffer the first meeting after the death of their oldest and most honored associate, to pass without some formal expression of the esteem in which they held him, and of the pride and fondness with which they will cherish his memory.

Resolved, That the connection of Brother ROBERT LASH with our Lodge throughout its entire history; a connection sustained by him for over sixty-two years, with a fidelity absolutely faultless, sheds lustre on our annals, and justly calls for an expression of our admiration and gratitude.

Resolved, That, if ever a member of our Order did in youth, as an Entered Apprentice, industriously occupy his mind in the attainment of useful knowledge; in manhood, as a Fellow Craft, apply his knowledge to the discharge of his duties to God, his neighbor, and himself; and in age, as a Master Mason, enjoy the happy reflections consequent on a well spent life, and die in the hope of a glorious immortality; all this was strikingly exhibited in the experience of the endeared and venerated Brother whose presence we are henceforth to miss on earth; a Brother, whose friendship it has been our privilege to enjoy; whose character it honors us

to appreciate, and whose example is a priceless heritage to his family and Brethren.

Resolved, That we recall the fellowship of our departed Brother with unmingled satisfaction; that we fondly cherish the recollection of his many rare virtues, and that we shall ever take pride and pleasure in pointing to him as one whose character furnishes a beautiful model of what a Mason ought to be whose life is an attractive picture of how a Mason ought to live, and whose serene and trustful transmigration from earth to heaven, is a perfect illustration of how a Mason ought to die.

Bro. Alger addressed the Lodge in a fervent and eloquent manner, eulogising the memory of the departed, and, from the remarkable serenity of his life and death drew hopeful aspirations of the future of those who, like him, feared God and loved their fellow men.

PRACTICAL MASONRY.

THE narrative of Brother Cammack Treasurer of the Grand Lodge of the District of Columbia, is so interesting, we give it entire to our readers:—

I mentioned to you the incidents of the death of a Brother Mason, and the action taken by St. John's Lodge, No. XI. thereon.

The Brother was, by the kindness of Brother B. B. French, admitted to the citizens' ward in Douglas Hospital. He was a person of retiring and modest habits; would rather suffer than be a burden on any. His name was J. R. Dowling, a native of Florida. Was a member there of the Baptist Church, and was esteemed by members of the 13th Street Church of this city, who knew him, and so far as their humble means allowed, contributed to his relief, not knowing that he was a Mason. Incidentally hearing of his illness, and not being apprised of his real situation, on calling at the Douglas Hospital, I was informed of his death and burial; and, on subsequent inquiry, found him to be a Brother Mason, whom I had met with in a M. M. Lodge. On ascertaining the fact, it was brought to the notice of St. John's Lodge, who passed resolutions empowering me to have the body of the deceased Brother exhumed from a pauper's grave in the Potter's field, and have it interred in one of the sites belonging to St. John's Lodge, in the Congressional Cemetery. It was with some difficulty the remains were found. No less than four graves were opened before the right one was found and identified. It was put into a decent case, and removed to the Congressional burying ground, and with a few devoted members of the 13th Street Baptist Church, and Masons, consigned to its last resting place. The funeral ceremony of our Order read, and some remarks made over his remains, and the ever-green deposited on his coffin, and a prayer by a Deacon of the 13th Street Church, closed the ceremonies. Thus the last sad rites to the remains were paid, and it is a pleasing reflection, that though humble and unknown, the Order of which he was a member, rescued his memory from oblivion, and he now lies on a level with his Brethren.

The following lines were composed by him just before his death, for a member of 13th Street Church, to whom he was strongly attached, to be given to him, however, after his death:—

Farewell!

We meet no more
On this side heaven;
The parting scene is o'er
The last sad look is given.

Farewell!

My soul will weep
While memory lives,
From wounds that sink so deep,
No earthly hand relieves.

Farewell!

My sticken heart
To Jesus flies,
From him I'll never part,
On him my hope relies.

Farewell!

And shall we meet
In heaven above,
And there in union sweet,
Sing of a Saviour's love.

Thinking the recital of these inclosed facts might be useful, and if found worthy, placed in your valuable paper, I hand them to you to give what direction you please to them. They are at your service, and will tend to show that the cherished principles of our beloved Order are best displayed by acts and not by mere professions.

J. R. Dowling, died at Douglas Hospital, August 4th, 1863, and his remains were re-interred Aug. 18th, 1863.—*National Freemason*.

INDIANA MILITARY LODGE.

THE following letter is from Bro. Miller, Major of the 33d Regiment of Indiana, to which the Lodge is attached:—

"Our Lodge was organized by Dispensation from Grand Lodge of Indiana, at Crab Orchard, Ky., during the winter of 1861. With the exception of a stay of some three months at Lexington, Ky., our Regiment has been almost constantly on the move, which has prevented us from doing very much work. Up to the present we have made thirtyfour Masons and there are some seven or eight Apprentices and Fellowcrafts very anxious to be passed and raised.

"We have passed away a great portion of our time in Lodge pleasantly and profitably, which without this great privilege, would have hung heavily on our hands. We have formed and made acquaintances with Brother soldiers in the Lodge, which probably, we never would have made elsewhere, and in this way have acquired both pleasure and benefit from our association. We are prevented from having meetings as frequently as we would like, owing to many of our Brethren being on detached service away from this post."—*Freemason*.

GRAND ENCAMPMENT OF MASSACHUSETTS AND R. ISLAND.

THE Annual Communication of the Grand Encampment of Massachusetts and Rhode Island, was held at Providence, Oct. 26, 1863. The following Officers were elected and installed in their respective stations :—

M. E. Sir William S. Gardner, of Lowell, G. M., vice William Ellison.
 R. E. Sir C. H. Titus, of Phoenix, R. I., D. G. M., vice Edwin C. Bailey.
 R. E. William W. Baker, of Boston, G. Generalissimo, vice Wm. S. Gardner.
 R. E. Thomas A. Doyle, of Providence, G. Capt. Gen., vice C. H. Titus.
 R. E. and Rev. William S. Studley, of Boston, G. Prelate, vice Thos. A. Doyle.
 R. E. Benjamin Dean, of Boston, G. S. Warden, vice Wyzeman Marshall.
 R. E. Geo. A. French, of Providence, G. J. Warden, vice George W. Bentley.
 R. E. William Parkman, G. Treasurer.
 R. E. Solon Thornton, G. Recorder.
 Sir Gardner T. Swartz, Providence, G. Sword Bearer.
 Sir William B. Blanding, Providence, G. Standard Bearer.
 Sir William F. Salmon, Lowell, G. Warder, vice E. J. Titcomb.
 Sir John Shepley, Providence, G. Capt. Guards, vice William F. Salmon.
 Sir Eben F. Gay, G. Sentinel.

MASONRY IN ITALY.

JOHN GASTON, the last of the Medician Dukes of Tuscany, 1737, published stringent laws against the Station Freemasonry, but in the following year, when persecution in France raged against the Craft, they were protected in Italy.

In the 18th century Freemasonry flourished in Naples. Its most celebrated statesmen and citizens were members. Naples was then under the dominion of Charles III. of Spain. In 1751, he proclaimed Masonry dangerous and turbulent, and threatened punishment due to revolutionists. Charles eventually relaxed and appointed a learned craftsman as tutor to his sons. This gave courage to the disorganized Masonic body, and they soon became a Grand Lodge, and February 27, 1764, it was installed by Dieque Naselle. Bernado Tanucci, secretary of state, influenced Ferdinand IV. (who had been educated by a Mason) to republish the laws of his father, and declare Freemasons guilty of treason. The queen of Ferdinand, the noble "Caroline" daughter of Francis I. of Germany, appeared as the guardian angel of the Craft, and by her Freemasonry was protected and supported. Highly let her name be prized. Success attended her efforts and all the previous enactments were withdrawn. The other parts of Italy, are a mere repetition of sufferings, persecutions. The members of the Craft being continually under punishment, through the intolerance of the priests and interference of the civil power. 1785 produced a decree of the Senate against Masonry, and many families were transported. Under Joseph Bonaparte and Murat the Lodges again grew in power and honor. Murat was installed in the Italian G. L. June 24, 1809; but in August, 1816, March and May 1821, galley slavery was awarded to many craftsmen.

LAWRENCE LODGE, KANSAS, ON THE RECENT MURDERS.

THERE were but few hearts that were not thrilled with horror when the news came to hand of the wholesale murders committed by the infamous Quantrell and his band of assassins, at Lawrence, Kansas.

Many of our Masonic Brothers were among the victims, and their untimely deaths were noticed by Lawrence Lodge No. 6, at a meeting held Thursday, September 10th, 1863, by the unanimous adoption of the following Preamble and Resolutions :—

Whereas, It hath seemed best to the All-Wise Disposer of all events, on the morning of Friday, Aug. 21, 1863, to suffer our beloved Brothers S. Montgomery Thorp, Past Master of this Lodge, Josiah C. Trask, Jerome F. Griswold and William T. Williamson, Master Masons, and George W. Collamore, an Entered Apprentice Mason in this Lodge, to fall by the hand of murderous violence, and

Whereas, The lives of our fallen Brothers were full of usefulness, devotion to their duties as husbands, neighbors, citizens and friends : in each relation of life discharging their responsibilities like true men, and were moreover, especially marked with fidelity to their Masonic obligations ; and

Whereas, On that day of sorrow there were slain our Brothers, though not members of our Lodge, Joseph G. Lowe, Ralph C. Dix, Samuel Bowers, and J. Pollock, each of whom we knew to be valuable citizens and men of upright character ; and

Whereas, Our Brother Masons throughout the State, have, with great liberality and much sympathy, come forward to relieve the suffering of the needy among us, made so in an awful hour of distress and cruelty ; Therefore

Lawrence Lodge No. 6, Ancient, Free and Accepted Masons,

Resolved, That in the loss of our true-hearted Brothers we are overwhelmed with sorrow ; the blow has made an irreparable breach in our number, and in the usefulness of our Lodge.

Resolved, That we spread upon the records, and treasure up among the archives, of this Lodge, this our solemn attestation to the virtue, the integrity, and true Masonic character of our deceased Brothers.

Resolved, That to the widows and orphans of our fallen friends we offer our deepest, heartfelt sympathy : knowing full well that the high and noble characters of our lamented Brothers, to which we give our testimony, only enhances the magnitude of their and our loss.

Resolved, That as citizens and as Masons we deplore the untimely death of our Brothers, who, though not joined to our Lodge, yet had shown that they had lived in obedience to their Masonic obligations.

Resolved, That to the Grand Master and to the Grand Secretary of the Grand Lodge of Kansas, and to our Brothers throughout the State, we return our warmest thanks for their aid and condolence in this our day of sorrow : and that in their conduct we recognize the value of the ties that bind our Order together.

Resolved, That this Preamble and these Resolutions be spread upon the records of this Lodge and a copy of them be sent to each of our sister Lodges in the State, and to each family of our Brothers whose death we mourn, and to the Leavenworth papers, the Kansas City Journal of Commerce, and New York Courier.

O. W. McALLISTER, W. M.

R. W. SPARR, Secretary.

OUR PRESENT DANGER.

THE Grand Master of the Grand Lodge of Wisconsin, in his Annual address to that body, in June last, speaks of the present danger to which our Institution is exposed, more now perhaps than at any former period, as follows :—

I doubt not you will agree with me, that the danger of Masonry is not so much from those who stand *without* the pale of our fraternity, as from those *within*. Ages of persecution have sought to overthrow our institution—but though the winds of opposition have blown with hurricane violence, and the waves of persecution have rolled mountain high against her—still, Masonry has bid defiance to their rage, and withstood the shock, because it is based upon the everlasting foundation of truth and justice.

But what *external* violence has not been able to effect, may yet be accomplished by *internal force* ; and one of the greatest sources of danger is the introduction of imperfect material into the walls of this our mystic Temple. To avoid this evil, we should guard well the portals, and suffer none to pass who do not come fully possessed of the requisite qualifications.

I fear, that in some instances we have departed from the customs of the Fathers, in the heedlessness with which we have admitted candidates to a participation in our mysteries, and feel it to be my duty on this occasion to warn you of the danger resulting from such a want of caution.

The prosperity and usefulness of a Lodge do not so much depend upon its numerical strength, as upon the qualifications of its initiates :—hence, it is incumbent upon the Subordinate Lodges to be exceedingly vigilant in the examination of the qualifications of those who present themselves for admission to a participation in the mysteries of our Order, to the end that none but good men and true may be accepted. Equal caution should be observed in the examination of those who present themselves as visitors to our Lodges, in order that imposters, (should any present themselves,) may be excluded, and that those of our Brethren who desire to visit the sister Lodges may be compelled to become conversant with the ritual.

QUALIFICATIONS OF CANDIDATES.

“MASONRY suffers more from the induction into its mysteries of those whose sole purpose is to use it for the accomplishment of sinister designs, than from any other cause. From nearly every subordinate Lodge jurisdiction we hear the complaint, that our influence is paralyzed by the conduct and example of indifferent, inefficient, or immoral members. This results from the too common practice of admitting every applicant who is considered what we usually term a *clever fellow*, regardless of other qualifications. With the uninitiated, such a practice would not seem strange, but it is difficult to conceive how those who are familiar with Masonic obligations and duties, should fall into so grave an error. The truth is that there are many clever fellows in the world who are not better qualified to receive and appreciate the mysteries of Masonry than a stick of bass-wood, and would be far less useful in the Lodge room. If a man is destitute of any of the qualifications which render him a good citizen, and a useful and reliable mem-

ber of society, we have no use for him in our ranks. It is our duty to scan well the motives and qualifications of the candidate. If we have reason to believe that his motives are purely mercenary, or that he will not be likely to comprehend or conform to the principles and teachings of the Order, we should not hesitate to reject him. No man who is proverbially wicked or profane, or whose breath affords evidence of habitual intoxication, or whose conduct exhibits the slightest breach of fidelity, should be permitted to cross our threshold; and all such, who fail to reform after due admonition, should be excluded from the rights and privileges of the Order. Masonry can never become what it professes to be, while constituted of such material."—*G. M. of Iowa.*

ADMISSION OF CANDIDATES.

[From the annual report of the Grand Lecturer of the Grand Lodge of Iowa]:—

AND now, M. W. Sir, in view of this apparent prosperity in the most of our Lodges, and of the large numbers that are knocking at our door for admission, may it not be well for us to pause and consider, calmly and coolly, whether we are not, in many instances, admitting members without proper regard to those qualifications so essentially necessary for a Mason to possess, and not for the mere purpose of adding to our numbers or increasing our revenues. Are we not in danger of making Masonry too common, a thing within the reach of all, and thus in time rendering it an object to be desired by none? I think we have reason to fear this result. And if we would insure the perpetuity of our beloved Order, if we would transmit it to our posterity in all of its purity, with its esculcheon un tarnished and its reputation unblemished, then ought we not to guard with a more vigilant eye the avenues to our temple, to impress upon the Subordinate Lodges, by edicts if necessary, the importance of taking more than especial care that none are permitted to pass except such as are in every respect worthy and well qualified. Instead of loosening those barriers, and for every frivolous cause waiving those safe-guards which have been so wisely thrown around our institution, I would rather add to and strengthen them. I would make it no easy matter to become a Mason, an honor to be attained only by those who can appreciate its beauties and who admire it only for its real merits.

SCOTTISH RITE IN THE WEST.

THE Masonic Review (Cincinnati,) thus speaks in its October number of the progress of the A. and A. Rite in Ohio, and Indiana.

"In this interesting department of Masonry there is a promise of much activity during the coming winter in this city. There are already some half score of applications, and the several bodies have as much work as they can do for months to come. A Lodge of Perfection is also being organized in Indianapolis, with Hon. Caleb R. Smith at its head, and thus the Rite will obtain a permanent foothold in this State."

Indeed from all sections of the country under the government of the Supreme Council 33d, for the Northern District and jurisdiction of the U. S., have we the same glad tidings.

MASONIC CHIT CHAT.

RECONCILIATION. A correspondent asks if any thing can be done to harmonize the difficulties existing in the Scottish Rite in this city? Certainly. Let the parties who, a year ago, in violation of the lawful jurisdiction of the Northern Supreme Council, brought from a spurious body in New York city, authority for the establishment of a Branch of the Rite in Boston, return it to the impure source from which they received it—and *the difficulty will be ended.*

The power to legalize irregularly formed Masonic bodies, lies wholly and exclusively with the Supreme body within whose jurisdiction the irregularity occurs; as, in the present case, with the Supreme Council.

In the case of individuals, who have been admitted into the Rite in an irregular manner, the remedy lies in a new petition for initiation to some lawful body of competent jurisdiction. The power to legalize the original initiation, by what is technically termed "healing," the Supreme Council has reserved to itself.

Our correspondent will perceive from the above explanations, that there is no power that authorizes the Consistory, or other bodies of the Rite in this city, or any persons connected with them, to interfere in the matter, except as intimated in the third paragraph. The difficulty is not a local one, to be decided by local bodies, or private individuals; so far at least as the rights of the legitimate Supreme Council are involved in it.

☞ The Master of one of our Army Lodges, stationed at Newbern, N. C., writes under date of September 18, as follows:—"The meetings of the Lodge the past year have been few, on account of the Officers of the Lodge being scattered. Opportunities for meetings in the army are very uncertain. Nevertheless, we have enjoyed a number, all which have been very pleasant, and, I think, profitable; binding us who are far from home and those dear to us, more closely together as Brethren, and from time to time enabling us to exercise that greatest of virtues, CHARITY, which always gives pleasure to the heart of a true Mason."

MASONRY IN NEVADA TERRITORY. It is but a few months since that Masonry in an organized form was introduced into Virginia City, Nevada Ty., by the constituting of the Virginia City Lodge No. 162, under the Grand Lodge of California, and now we learn it is in a highly prosperous condition. This in a great measure is owing to the untiring exertions of its able Master W. Bro. W. H. Howard, than whom a better man and Mason does not exist.

IMPOSTORS. We regret to learn that our jurisdiction is again overrun with itinerant beggars, each or all of whom are either idle or unworthy Brethren, or sheer impostors. We have recently detected several of the latter class, who have been more or less successful among the Lodges in this vicinity. Aid should not be withheld from the worthy, nor should vagrancy and imposition be encouraged. It is often difficult to distinguish between the two, but it can always be done by a discreet committee, and relief should not, except in extreme or well ascertained cases, be afforded but on the recommendation of such a body. We shall always be happy to aid any such committee in their inquiries, to the extent of our information.

Officers of King Solomon's G. L. of Perfection, Providence, R. I. Geo. A. French, T. P. G. M.—James M. Cook, D. G. M.—Olive Johnson, S. G. W.—Henry F. Smith, J. G. W.—Alfred Fisk, G. K. of S.—Samuel Lewis, G. T.—Stephen Smith, G. Sec.—Rev. Daniel Rounds, G. Orator—John Shepley, G. M. C.—Stephen Arnold, G. Capt. of G.—Jesse Cudworth, jr., G. H. B.—Sylvester B. Atwood, G. T.

Officers of Encampment Holy Sepulchre, Pawtucket, R. I. M. E. Geo. A. French, G. C.—Horace Daniels, G.—Charles A. Warland, C. G.—Bela B. Clapp, P.—Daniel D. Sweet, Tr.—Thomas K. King, Rec.—Jesse Cudworth, Jr., S. W.—Alvin C. Robbins, J. W.—Spencer Burr, Sw. B.—Jeremiah Rex, St. B.—Russell Peck, W.—Horatio N. Ingraham, Ervin Read, Isaac T. Jenks, Guards.

☞ Our contemporary of the National Freemason is in error in saying that "Prince Albert was an ardent Mason." He was not a Mason at all.

CORRESPONDENTS:—The Order of Knights Templars in our next.

THE POCKET TRESTLE-BOARD,

AND

DIGEST OF MASONIC LAW.

At the request of Brethren interested in preserving the *purity* of the Work, and maintaining *uniformity* of PRACTICE in the Lodges, the undersigned has prepared a POCKET EDITION of the TRESTLE-BOARD, particularly adapted to aid in the acquirement of a *correct* knowledge of the RITUAL, and submits it as a TEXT-BOOK, in all respects in strict conformity with the LECTURES of ancient Craft Masonry, as taught in the oldest and best Lodges in this country since the year 1805; and as being, also, wholly free from the corruptions of modern charlatan-ism and itinerant lecturers.

Appended to, and making a part of the Manual, is a carefully prepared and comprehensive DIGEST of the *Laus of the Lodge*, which, it is believed, will be found to be of great practical value, not only to the officers, but to the individual members of the Lodge, who may avail themselves of its teachings. And if placed in the hands of every candidate, at his initiation, it is not to be doubted that his ability for usefulness would be thereby materially increased.

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixtyfive cents* a single copy, or seven dollars (\$7.00) a dozen;—for those bound in cambric, *sixty cents* a single copy, or six dollars (\$6.00) a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most reliable, Masonic Manuals ever offered to the Fraternity.

Orders for the work can be sent directly to the undersigned, or Clark, Austin & Smith, New York—J. B. Lippincott & Co. and Moss & Bro., Philadelphia—J. C. Morgan & Son, New Orleans—W. B. Keen, Chicago, Ill.; or through any of the large book-houses in the principal cities,—it can also be sent by mail at a postage of 3 cents a copy.

CHARLES W. MOORE, *Grand Secretary,*
Boston, March 25, 1861. Fecemasons' Hall, Boston.

RECOMMENDATIONS.

"THE POCKET TRESTLE-BOARD," by R. W. Brother CHARLES W. MOORE, Grand Sectreary, will, in the opinion of the undersigned, entirely meet the object which led to its compilation, in furnishing to the Fraternity, in a compact and convenient form, the means of acquiring and imparting a *correct* knowledge of the RITUAL, as sanctioned by the Grand Lodge of Massachusetts. The DIGEST OF MASONIC LAW we regard as an addition of great value. We therefore cordially recommend the work to the favor of the Brethren (both teachers and learners) of the Masonic Institution.

B. F. NOURSE } *Grand Lecturers of the*
I P. SEAVEY, } *Grand Lodge of Massachusetts.*
Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

A DIGEST OF MASONIC LAW, by Brother CHARLES W. MOORE, needs no other recommendation than his own name.

If, however, the official positions held by the undersigned are considered as attaching any additional value to their opinions, or additional importance to their indorsement of the work, they most cordially give it the benefit of both, and recommend it to all the Fraternity, especially to the Masons of this jurisdiction, as emphatically a correct, useful, and valuable Manual.

WINSLOW LEWIS, P. G. M.
JOHN T. HEARD, P. G. M.
WM. D. COOLIDGE, *Grand Master.*

I take great pleasure in recommending the above little work to all the Lodges and Brethren in this jurisdiction, as admirably calculated to promote an accurate knowledge of the RITUAL.
[Turn over.]

As a reliable text-book of MASONIC LAW, it should be in the hands of every initiate, and may be profitably studied by every Brother desirous of perfecting himself in Masonic culture.

Boston, March 19, 1861.

WM. D. COOLIDGE, G. Master
of G. L. of Massachusetts.

Boston, March 26th, 1861.

MY DEAR SIR—[was this morning favored with the gift of a neatly bound copy of your "Trestle-Board and Digest," for which please accept my acknowledgements.

It is even a better and more useful work than I supposed it to be when I gave it the "indorsement" which is printed under the head of "recommendations." The "Digest" will be very useful to Masters of Lodges, and, in fact, to all who desire to know the exact Masonic law or questions of frequent occurrence in the government of Lodges.

Very fraternally yours,

TO CHARLES W. MOORE, Esq.

JOHN T. HEARD.

[From R. W. Bro. Wm. T. Bann, Grand Secretary of N. C.]

"I received a few days since your Trestle-Board and Digest, for which you will accept of my warmest thanks. It is certainly a valuable compilation of Masonic Law, and it should be purchased by every Mason who may feel disposed to become acquainted with the Work and Lectures of Ancient Craft Masonry. I wish you much success in the sale of your valuable little Manual."

[From the Boston Post.]

MOORE'S POCKET TRESTLE-BOARD AND DIGEST—The Pocket Trestle-Board and Practical Digest of the Laws of Ancient Masonry, written and published by Charles W. Moore, G. Lodge of Massachusetts. We have been greatly pleased with an inspection of this little volume, which certainly deserves the title of *multum in parvo*, as well as any book we have ever seen. To all members of the Masonic Order it must prove invaluable, and the almost minute compactness of the form renders it a convenient pocket companion. A full and clear index—that most useful adjunct of all books—is prefixed to the Laws and the volume closes with a complete list of all the Lodges under the Grand Lodge of Massachusetts.

[From the Saturday Evening Gazette, Boston.]

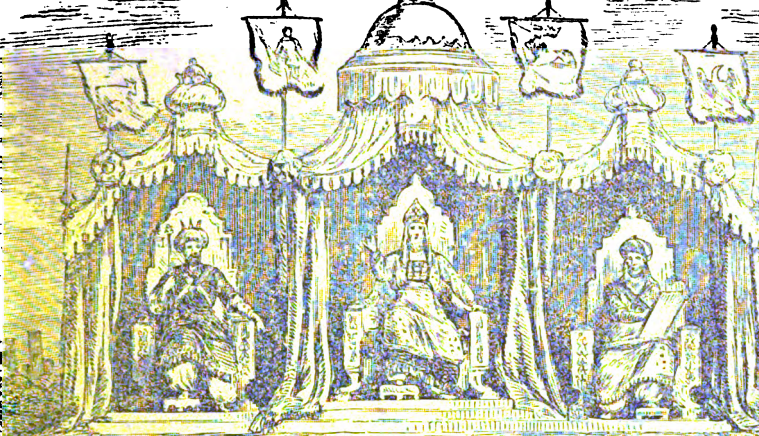
The Pocket Trestle-Board and Digest is the title of a neat little Masonic work, prepared by C. W. Moore, Grand Secretary of the Massachusetts Grand Lodge. It may be carried in the pocket, but it contains a great deal of information useful to those progressing in the degrees, besides a digest of Masonic Law that must prove valuable to the entire fraternity.

[From the Bunker Hill Aurora, Charlestown.]

MASONIC MANUAL—C. W. Moore, Esq., has just published a new Masonic Manual of miniature size, intended for individual use, and convenient to be carried in the pocket. It is what Masons call a "Trestle-Board," and includes an outline of "Masonic work," in the ceremonies and proceedings of a Lodge. It is otherwise called the "Ritual," and contains, in abridgement, all that is ever written or printed of the work of Masons in the Lodge room, or on public occasions. Added to this is a full and comprehensive Digest of Masonic Law—a new and very important portion of the work, which has been prepared with great carefulness by the accomplished author.

With this brief statement of the characteristics of the volume, to the fraternity, no further word of remark is necessary. It is more complete and perfect and comprehensive, in design and execution, than any similar work ever published, and will have a beneficial influence upon the institution for all the future of its existence, principally because it will promote efficiency and uniformity in the work, and furnishes the Lodges a more exact and definite code of laws for their government.

The volume comprises eighty pages in small type, printed on fine paper, tastefully executed and handsomely bound and is a gem of a book externally as well as in respect to its contents. It is the condensation of knowledge and experience in Masonic affairs, and has cost the author much more labor than the size of the volume would indicate. If there was ever a manual or volume to which the motto "*multum in parvo*" could be truthfully applied, it is to this little book, and we are of opinion, for reasons already indicated, that the fraternity of this country are under great obligations to their learned Brother for offering to them, as Lodges and as individuals, this valuable memorial of his intelligence and taste.



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W. BAKER, SO.

BOSTON.

CONTENTS.

	Page.
MASONRY ILLUSTRATED BY THE LIVES AND OPINIONS OF EMINENT MASONS,	33
MORE INFAMOUS FORGERIES BY THE SO CALLED "HAYS COUNCIL,"	39
ORDER OF KNIGHTS TEMPLARS: ITS PRETENDED CONTINUATION AND CONNE- TION WITH FREEMASONRY,	41
THE SPURIOUS SUPREME COUNCILS IN THE NORTHERN JURISDICTION,	47
CONSERVATORS IN ILLINOIS AND KENTUCKY,	53
CASES OF EMERGENCY.	56
THE FIRST MASONIC FUNERAL IN SAN FRANCISCO,	57
HEBREW CALENDAR,	60
MASONRY IN PORTUGAL,	60
PRAYER,	61
SWITZERLAND,	61
OBITUARY,	62
Brother Elias Elwell,	62
Brother Leander G. King,	63
Brother J. Hervey Howe,	63
MASONIC CHIT CHAT,	64

LETTERS.

List of Letters from Oct. 28 to Nov. 23.

BUSINESS. Clark, Maynard & Co. N York—H Wilkerson, Williamsburg, Mo—P M. Sa-
lim—C H. Trus, Providence—R W Dunham, Chicago, Ill—E A Elliot, Detroit, Mich, 2—J
M Sweeney, New Britain, Con—A L Chapin, Springfield—J Fenton, Detroit, Mich—P M,
Mt Vernon, O—J H Hough, Trenton, N J—Emerson & Silver, New York—S M Todd, New
Orleans.

RESIDENCES. A H Willard, Cache Creek, Cal—B F Moore, Auburn, Cal—J M Sweeney,
New Britain, Con—Andrew French, Eastport, Me—F Knowles, Corinna, Me—C Levy, St
Louis, Mo—D M Butts, Kankakee, Ill—A J Chapin, Springfield—J Shepley, Providence—N
H Gould, Newport—N M Goff, Welshfield, O—W S Sears, Adrian, Mich—H D Brown,
Phoenix, R I



Grand Lodge of Massachusetts.



Notice is hereby given, that the Annual Communication of the M. W. Grand Lodge of
Massachusetts, will be held at FREEMASONS' HALL, corner of Tremont and Boylston Streets,
Boston, on WEDNESDAY, the 9th day of Dec., current, at two o'clock, P. M., for the
Election of Officers and the transaction of such other business as shall regularly come be-
fore it.

The Grand Lodge will also be in session at 9 o'clock, on the morning of THURSDAY
the 10th, for the Exemplification of the Work and Lectures.

The 27th coming on SUNDAY, the Installation of the officers will take place on TUES-
DAY the 29th at 6 o'clock, P. M.

The Officers and Members of the Grand Lodge, Masters, Wardens and Proxies of Lodges,
and all others concerned, will take due notice thereof and govern themselves accordingly.

Boston, Dec. 1, 1863.

CHARLES W. MOORE, *Grand Secretary.*

Grand Chapter of Massachusetts.

Notice is hereby given, that a Stated Communication of the M. E. G. R. A.
CHAPTER of Massachusetts, will be held at Freemasons' Hall, corner of Tremont and
Boylston streets Boston, on TUESDAY, the 8th day Dec., inst., at 7 o'clock, P. M.,
for the transaction of such business as shall regularly come before it.

Officers and Members of the Grand Chapter, Representatives and Proxies of Chap-
ters, and all others interested, will take due notice and govern themselves accord-
ingly.

Per order G. H. P.

Boston, Dec. 1, 1863.

THOMAS WATERMAN, G. Sec'y.

THE

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MASONRY ILLUSTRATED BY THE LIVES
AND OPINIONS OF EMINENT MASONS.

IF any cause be warmly and consistently adopted by men eminent—not merely for social rank, though that also claims due consideration in its proper place—but for virtue, learning, philosophy, distinction of any kind fairly won on the fields of peace or war—it is a strong presumptive argument in favor of the cause so adopted. It is naturally and very justly concluded that what is thus supported by the wise and good, must be wise and good in itself. The action of this rule of judgment has had a momentous influence in promoting and sustaining, against what seemed inseparable difficulties, almost every more remarkable system of science, of politics, or of Religion, that the world has known. It is the custom we know, of many in this precocious age of ours, to make light of this principle of veneration for the great and illustrious, which lends a sanction to their acts and opinions not accorded to those of other men; but we trust the day will never dawn upon this earth of ours, already laboring under a too heavy load of satiety and folly, when this dignity-despising party will attain a preponderance: but on the contrary, that all pre-eminence, and especially that of intellect and honor, will ever be looked up to with veneration by the great majority of feeling hearts and philosophic minds.

In all but the last paragraph we agree very heartily with the sentiments of an illustrious living writer, thus eloquently expressed: "There is a certain charm about great superiority of intellect that winds into deep affections, which a much more constant and even amiability of manners in lesser men often fails to reach. Genius makes many enemies, but it makes sure friends—friends who forgive much, who endure long, who

exact little :—they partake of the character of disciples, as well as of friends. There lingers about the human heart a strong inclination to *look upward, to revere*. In this inclination lies the source of religion, of loyalty, and also of the worship and immortality, which are rendered so cheerfully to the great of old. And in truth it *is* a divine pleasure! Admiration seems in some measure to appropriate to ourselves the qualities it honors in others. We wed, we root ourselves to the natures we so love to contemplate, until their life becomes as it were a part of our own. Thus when a great man, who has engrossed our thoughts, our conjectures, our homage, dies, a gap seems suddenly left in the world ; a wheel in the mechanism of our own being appears abruptly stilled ; a portion of ourselves, and not our worst portion—for how many high, pure, generous sentiments it contains—dies with him! Yes! it is this love so pure, so exalted, so denied to all ordinary men, which is the especial privilege of greatness, whether that greatness be shown in wisdom, in virtue, or even, until the world grows better, in the more daring and lofty order of crime. A Socrates may claim it to day, a Napoleon to-morrow ; and even a brigand-chief, illustrious in the circle in which he moves, may call it forth no less powerfully than the generous failings of a Byron or the sublime excellence of the greater Milton.”

Even at a period much more recent than that of the infamous antimasonic movement in this country, there have been many opponents of our Order—should we err in saying there are now ?—who have labored strenuously to make it appear that Masonry is at the best adopted and supported by only a mediocre order of men—mediocre in rank or social position, mediocre in virtue, mediocre in knowledge and learning. It shall then be our object in the present paper to show that so far from such an idea having a vestige of truth or foundation, on which to stand, Masonry has reckoned among its members many of the most illustrious of the World’s great ones, whether in rank or merit : and that these have not been content to be mere passive, honorary members of the Brotherhood, but that, deeply impressed with a sense of the blessings and benefits they had themselves derived from its teachings, they were outspoken, constant and firm in their praise and support of the Order.

Although we have formerly referred in a similar connection to the Great Father of our Country’s liberties, yet we must not altogether pass over in silence the honored name of GEORGE WASHINGTON, as one of the most illustrious instances to be adduced in support of our statement. Washington was not only a Mason, but precisely one of those above alluded to, who were outspoken and firm in support of the Order. Let these two expressions of his feelings, made by him on two distinct oc-

casions, show what were Washington's feelings on the subject. This was in reply to an address from the Grand Lodge of Massachusetts in 1792: "Flattering as it may be to the human mind and truly honorable as it is, to receive from our fellow-citizens testimonies of approbation for exertions to promote the public welfare, it is not less pleasing to know that the milder virtues of the heart are highly respected by a Society, whose liberal principles are founded on the immutable laws of truth and justice. To enlarge the sphere of social happiness is worthy of the beautiful design of a Masonic Institution: and it is most fervently to be wished that the conduct of every member of the Fraternity, as well as those publications that discover the principles which actuate them, may tend to convince mankind that the grand object of Masonry is to promote the happiness of the human race."

And the following still more emphatic words were uttered in reply to an address from King David's Lodge, Rhode Island:—

"Being persuaded that a just application of the principles, on which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interest of the Society, and to *be considered by them a deserving Brother.*"

Many other similar avowals and acts, showing how true a Brother of our Order was America's greatest friend and father, could be easily cited, were it necessary to do so. And what American, worthy of the name, we would ask, when reflecting on all the points of Washington's character, his great prudence, justice and wisdom, no less than his patriotism and political ability, could do otherwise than at least shrink with shame from the very thought of calumniating an Institution, that was thus loved and honored by him?

We might refer in a like manner to the testimony of ANDREW JACKSON, and many other illustrious Americans—illustrious in intellect, character and station; but we will rather pass on to some instances less familiar probably to the majority of our readers. And certainly, as we glance across the Atlantic to study the records of Masonic History in the Old World, there appears no name more worthy in all respects of primary notice than that of the late Duke of Sussex, so long the honored and beloved Grand Master of our Order in England. Initiated in the 28th year of his age, after passing through the various grades, he was, in 1812, called to be Deputy Grand Master, and, in the following year, when his brother, the Prince of Wales, declined to be re-elected, the Duke of Sussex was chosen to supply his place, and continued to perform the duties of that high office for more than thirty years, with a zeal and fidelity that have never been surpassed. Moreover he never omitted any opportunity

of avowing his approval of the principles of the Order, and of the benefits it was calculated to confer upon its members, and upon society at large. Before we cite any of these avowals of the Duke's let us simply state, as a matter incapable of disproof, that he was, in his character, apart from Masonry, a man universally respected and esteemed. He was adorned by qualities calculated to recommend him to our American minds more powerfully than the fact of his being a Prince of one of the most powerful reigning families of Europe. He was strictly upright in his private life, highly accomplished; indeed, in some points profoundly learned, amiable and generous often to an extreme, especially towards two orders of men, his Brother-Masons, and worthy, but unfortunate, literary men.

In a speech delivered by the Duke at Sunderland in 1839, after reviewing the history of his Masonic life, he concluded thus:—"I worked my way diligently through all the different offices of Junior and Senior Warden, Master of a Lodge, then Deputy Grand Master, until I finally closed it by the proud station which I have the honor to hold. Therefore having studied it, having reflected upon it, I know the value of the Institution: and I may venture to say that in all my transactions through life, the rules and principles laid down and prescribed by our Order, have been, to the best of my faculties, strictly followed. And if I have been of any use to society at large, it must be attributed, in a great degree, to the impetus derived from Masonry."

One, and only one other tribute paid to Masonry by this illustrious man, we shall cite—it would be a dereliction from duty to pass it over, as all will allow, who weigh well the words, and remember the source from which they emanated:—

"Masonry is one of the most sublime and perfect Institutions that ever was framed for the advancement of happiness, and the general good of mankind, creating in all its varieties universal benevolence and brotherly love. It holds out allurements so captivating, as to inspire the Brotherhood with emulation to deeds of glory, such as must command, throughout the world, veneration and applause, and such as must entitle those who perform them, to dignity and respect. It teaches us those useful, wise and instructive doctrines, upon which alone true happiness is founded; and at the same time affords those easy paths by which we attain the rewards of virtue. It teaches us the duty we owe to our neighbor—never to injure him in any one situation, but to conduct ourselves with justice and impartiality: it bids us not to divulge the mystery to the public, and it orders us to be true to our trust, and to be above all meanness and dissimulation, and in all our vocations to perform religiously what we ought to do." It has been well observed by a distinguished Masonic writer, that "the

highest testimony, which the Duke of Sussex gave to the excellent design of the Masonic Institution, was his own long and undiminished attachment to it. The enterprise with which he engaged in the promotion of its charities, and the zeal, with which he directed his literary mind to the study of its antiquities and symbols, are convincing proofs of the high regard which he felt for the Institution.

In concluding this reference to the noble and royal Brother, who has left behind him for our admiration and adoption, the example of so bright a memory, to which we may well apply the Irish poet's words—

"As buried Saints have given perfume
To shrines where they've been lying,
So our hearts shall gather a freshening bloom
From the odour he left there in dying"—

we would draw attention to the remarkable fact that all the male members of his family were Masons, commencing with his father, King George 3rd, who was Grand Patron, while of his brothers all were Masons, and three of them Grand Masters of the Order.

The Marquis of Hastings, Governor-General of India, and formerly Deputy Grand Master of England—a man widely respected in public, and honored and beloved in private life—amongst many other testimonies in favor of the Order, gave one of his peculiarly graceful and eloquent kind, in reply to some complimentary remarks addressed to him by the Duke of Sussex. "My real relation to you (he observes) may be best explained by an Asiatic apologue. In the baths of the East perfumed clay is used instead of soap. A poet is introduced, who breaks out into an enthusiastic flow of admiration at the odour of a lump of clay of this sort. 'Alas!' answers the clay, 'I am only a piece of ordinary earth, but I happened to come in contact with the rose, and I have borrowed some of its fragrance.' So have I borrowed the character of the virtues inherent in this Institution, and my best hope is, that however minute be the portion with which I have been imbued, at least I am not likely to lose what has been so fortuitously acquired."

To the character of Lord Combermere, so long at the head of the Military Department of the British Government, we have had occasion to refer formerly. He was emphatically a good man, and was familiarly known as the friend of the soldier and of the soldier's widow and orphan: and when so many men in high office, in all countries, are but too apt to disregard these lowlier charities of life, that one fact—of which we could adduce many proofs—speaks volumes in favor of Lord Combermere's character and adds immensely to the value to be attached to his testimony on any subject. And here is one of the testimonies borne by this brave soldier, and good and great man, in favor of Masonry. He held at the time

of delivering the speech, from which the extract is taken, the office of Provincial Grand Master for Cheshire, in England. "I can not say," were his words, "what my character might have been, had I not been a member of the Masonic Body, but this I *do* say, that the principles of Freemasonry have inculcated upon me the strictest ideas of honor, honesty and good feeling. In all my services, as a military man, I have never met with a bad soldier, who was a Brother Mason. There are, it is true, good and bad men in all communities, and strange indeed would it be, if, in the society of Freemasons, there should not be found some who are a disgrace to the Order: but I pledge my word that I have not met with such characters. I repeat, that in all my travels in foreign countries, I have never known a bad soldier who was a member of the Craft. With this knowledge, and in admiration of the principles inculcated by Masonry, I am happy to inform you that my son has determined to be initiated, and *I firmly believe that by becoming a Mason he will become a better man.*" The deep and strong significance of the concluding words of this address can not be too highly appreciated: for daily do we see instances in life around us of persons, immoral or debased themselves, striving with every effort and straining every nerve to shelter their offspring from the corrupting influence of similar contamination. When then we thus listen to an aged warrior-noble of the most unblemished character, and distinguished by so many other virtues, thus publicly commending his son's determination to be initiated, and expressing his belief that he would thereby be likely to become a better man, what inference can we fairly draw, but that he was most deeply convinced of the value and virtue of Masonic principles? Surely no stronger test of sincerity could be required than a father's love for his son, and that son the heir to his well-won fame and fortune! Paley bases his great argument in defence of the evidences of Christianity, upon the conduct of the Apostles under the circumstances in which they were placed, showing that so far from being likely to gain any thing by the statements they made and persisted in making, they had every thing to lose and suffer by so doing: and consequently we are bound to believe in their sincerity. *Mutatis Mutandis*, the same argument applies to Lord Combermere's conduct. He had everything dear to his heart as a father to lose, if, what he so emphatically recommended to his son's adoption were really of an evil or injurious character.

We had intended to adduce the evidence of many other illustrious Brethren, but neither do our limits admit thereof, nor is there any necessity for it. Obtuse indeed must be the mind that could fail to be convinced of the justice of our argument, even by the examples given: and especially we think there is something so touching, as well as truthful, in Lord

Combermere's words, that we would fain let them rest on the memory :
and so we will conclude in our own poet's familiar words—

“ Lives of good men all remind us
We may make our lives sublime,
And departing leave behind us
Footprints on the sands of Time :
Footprints that perchance another
Sailing o'er life's troubled main.
A forlorn and shipwrecked Brother
Seeing, may take heart again !

MORE INFAMOUS FORGERIES BY THE SO- CALLED 'HAYS COUNCIL.'

[From the New York Saturday Evening Courier.]

THE exposure which we made in these columns on the 18th Oct. ult. of the infamous fraud which was practised by the parties controlling the so-called, but entirely illegitimate, “ Sup. Council for the United States,” &c., whose headquarters are in this city, in committing forgery in the document purporting to be the recognition of their association by the Grand Orient of France, through its chief, Marshal Magnan has, as we expected it would, created a profound sensation among all right-thinking and honorable gentlemen in our Fraternity.

In speaking of it, our cotemporary of the Freemasons' Monthly Magazine, says it was “ one of the most high-handed and dishonest transactions that has ever occurred in the history of Masonry in this country, and which should consign its perpetrators to the contempt and reprobation of every Mason who feels any interest in the reputation of his Institution, at home or abroad.”

Bad, base and wicked, however, as was the forgery perpetrated in the body of the document already alluded to, subsequent investigation has enabled us, now, to charge on the same parties, further forgeries of a similar nature. To the perpetration of these they were probably driven by the necessity which existed to cover up the more important one, and thus crime has been added to crime, until the subject almost becomes sickening.

We charge the managers of this, not only clandestine (but as unscrupulous as it is a spurious) organization, with committing FORGERY in the letter published by them as OFFICIAL in the “ Era” for January 24, 1863, bearing the signature of Marshal Magnan, and numbered 11,899 of the correspondence of the Grand Orient of France, bearing date 9th of Jan-

uary, 1863, and in which the words, "United States," have been fraudulently substituted for "State of New York," in three instances. The honor of P. G. Master Crane, of New York, has been implicated in the forgeries contained in this letter by the concoctors of the infamous scheme.

We also charge that the letter of Marshal Magnan, being No. 11,897 of the correspondence of the Grand Orient of France, and dated Jan. 9, 1863, addressed "To the Ill. Br. John J. Crane, G. I. G. 33d degree, &c.", Grand Representative of the Grand Orient of France, has been mutilated by FORGERY in two places, by the substitution of other terms than those used by the Illustrious Marshal of France. This forgery was also published as official in the "Era" for Jan. 31, 1863, one of the officers of the clandestine Council of New York, being then in control of that department of said paper, and was by him declared, "as fitting addenda to the important document which we published last week;" which meant, we suppose, that *one* forgery should be followed by *another*.

Of the course Dr. Crane, who, by education, social position and professional eminence, is entitled to rank as a gentleman, ought to pursue, there can be but one opinion, unless he desires to become a party to "one of the most high-handed and dishonest transactions that has ever occurred in the history of Masonry in this country." His honor, his reputation, in fact his Masonic existence is at stake, and neither he nor those other respectable individuals who, without knowing the antecedents nor the true history of this pretended Council, but being seduced by loud-mouthed pretensions, have been entrapped into connection with it, can afford, by continuing an alliance with it, to sacrifice all that honorable men hold to be dear.

We charge these frauds, these forgeries, distinctly on officials of the Hays Council; we dare them to disprove them; we dare them to publish the originals now in their possession as they were received, or the translations as they were translated by the person employed, to do so: we dare them to show them to Dr. Crane and other persons of character, who have been entrapped, merely to be used by them and give them an air of respectability before the world, to which they could never have otherwise aspired.

Next week, we shall publish a verbatim copy of a letter from Marshal Magnan, being No. 11,206 of the correspondence of the Grand Orient of France. It is duly sealed and authenticated, and will corroborate all we have charged. We shall give it in French, accompanied by a literal translation. Until then "au revoir."

ORDER OF KNIGHTS TEMPLARS:

ITS

PRETENDED CONTINUATION AND CONNECTION WITH FREEMASONRY.*

THE most celebrated and powerful of all the religious military Orders of Christendom, during the Middle Ages, was unquestionably that of the "Knights of the Temple," or as they were afterwards styled, "Knights Templars." The history of the Order has at all times been invested with a peculiar degree of interest, not merely on account of its political importance, military renown and immense wealth, but also on account of the liberal religious views of its members, its free-thinking Chapters, its sudden persecution and melancholy downfall.

Its origin was due to Hugh de Payens, sometimes styled Hugo de Paganis, Geoffrey de St. Aldemar, or St. Omer, and six other French Knights, who in the year 1118, in addition to the three vows of chastity, poverty and obedience, took a fourth, by which they bound themselves to defend the holy sepulchre of Christ, and to afford protection to the numerous pilgrims who then annually flocked to the Holy Land. The society was at first intended to be an armed guard for the purpose "of clearing the highways of infidels and robbers and of protecting the pilgrims through the passes and defiles of the mountains to the holy city." Baldwin II., King of Jerusalem, gave them for a habitation "the palace or royal house to the South of the Temple of the Lord, vulgarly called the Temple of Solomon," and from this circumstance they were termed "The Knights of the Temple of Solomon," and sometimes, as in the rule of St. Bernard, "The poor fellow-soldiers of Jesus Christ and of the Temple of Solomon." Between the hands of Guarimond, Patriarch of Jerusalem, "they embraced vows of perpetual chastity, obedience and poverty, after the manner of monks," together with the customary vows of Knightly virtue. At first they dwelt in monastic simplicity and faithfully performed the laborious duties which they had taken upon themselves. The kind of poverty adopted among them, was that termed "*media*," which forbade the possession of individual property, but sanctioned any amount of wealth when shared by a fraternity in common. The military character of the new Order attracted immediate attention, and after its formal incorporation by Pope Honorius II., in 1128, at the instigation of St. Bernard, Abbot of Clairvaux, its numbers rapidly increased, members of the noblest families of Europe seeking admission into its ranks, and people of every degree vying with each other in endowing it with gifts of land or money. At the Council of Troyes (1128) the Order received from St. Bernard, a rule or code of laws for their government, which in addition to their former regulations contained much, that was taken from the old rules of the Benedictines. This code of rules and regulations was at first more of a monastic than chivalric character, which latter it only gradually assumed in the course of time.

*There are some points in this interesting and valuable paper in respect to which we cannot entirely agree with our intelligent correspondent; but it is written with so much ability, and embodies so much of historical information and learning, that we cheerfully give it a place in our pages.—*Ed. Magazine.*

Soon after the Council of Troyes, the wealth of the Order was rapidly increased by important donations and bequests; its numbers were also greatly increased, and now to the original object of the Order, namely, the protection of pilgrims, was added an aggressive warfare against the Saracens. The wealth of the Order increased so rapidly, that in the course of 150 years, it possessed 40,000 benefices in England, France and Spain, the annual revenue from which amounted to two millions of dollars. While the younger Knights and those able to endure the fatigues of War, were occupied in the Holy Land, where they covered themselves with glory, the more aged and infirm remained in the West, for the protection and superintendence of their numerous and valuable estates. As however the Order prospered and increased in wealth and numbers, it began to deviate from its original simplicity and from the former purity of its motives; its jealousy of the rival Order of Hospitalers, or Knights of St. John of Jerusalem, became more and more prominent, and involved the Order in continual disputes; and its covetousness and arrogant ambition increased to an inordinate degree. Even under their third Grand Master, Everard de Barri, the intrigues of the Templars became a matter of public notoriety, and the policy which the Order then adopted was about to be put still further in practice, when in 1162, Pope Alexander granted them their long wished for independence and exceptional position. Endowed with excessive privileges, relieved from the burthensome supervision of the Patriarch of Jerusalem, as well as from the Jurisdiction of the Bishops of the church, continually favored by the Pope, their sole acknowledged superior, their proud and arrogant spirit daily increased and the degeneration of the Order commenced. The bull of Pope Alexander (1172) "*omne datum optimum*," confirmed all the former privileges of the Templars and granted them additional ones; among others, that of admitting into their fraternity "honest and goodly clergymen and priests." These "*clerici*" celebrated mass and other religious offices in the houses of the Order, acted as secretaries to the Chapters, or filled the office of Preceptor; and the Templars having thus their own priesthood, withdrew entirely from communion with the church and went on their own way. From this time, their efforts were mainly directed to the possession and dominion of Palestine; and in endeavoring to attain this object, the most honorable means were not always adopted. Where the Templars could not dictate or command, there they would neither aid nor assist, and thus many an enterprise was frustrated and many a battle lost. It was an egotistical, treacherous policy which was thus adopted by the Order, as many facts cited in the history of the Crusades with attest; its disgraceful intrigues essentially prejudiced the cause of Christianity and snatched from it many advantages which otherwise it might have gained.

In its earlier years, the Order was unquestionably a school of warlike discipline and practice, and a model of heroic spirit and courage. In the field the Templar was indefatigable, dauntless, manfully supporting all toil and hardship, never faint-hearted or weary. His sword once drawn or his lance in rest, he even forgot for a time, the egotistical policy of his Order, in his bravery in battle; for warlike glory and renown, was the atmosphere in which he lived, and moved and had his being. He preferred death to being taken prisoner, and it was only

in the most urgent and extreme cases that the Order ever ransomed its members. With the most generous devotion, they stood by one another in the fight. They had instituted among themselves a fraternity for life and death,—a fraternity which was displayed in their commanderies by a brotherly friendship and chivalrous intercourse, and in war by a true companionship in arms. This brotherly love was always coupled with Knightly and courteous manners, the characteristic of that most flourishing age of chivalry. But notwithstanding their unquestionable powers and daring, their frequent feuds with the rival Order of Hospitaliers, and their open licentiousness and lust of gain often injured rather than aided the cause to which they had devoted themselves. Hence, they fought more for themselves than for the common cause of Christianity, aided or thwarted the plans of campaigns at their pleasure, and frequently stained their Knightly name and fame by open treachery, as in the sixth Crusade under the Emperor Frederic II., the partial failure of which was attributed to the machinations of the Templars. Indeed they went so far, that during the gradual decline of the Christian Kingdom in Palestine, they endeavored by separate treaties with the Saracens, to secure their own possessions in that country. After having their chief seat successively in Jerusalem (1118-87), Antioch (1137-91), Acre (1191-1217), and the Pilgrim's Castle, near Cæsarea (1217-91) they were nevertheless compelled at the final extinction of the Latin power in Palestine, in 1291, to remove to the island of Cyprus, which they purchased from Richard I. of England, for 35,000 silver marks.

About this time the greater portion of the Knights were permitted to return to Europe, where they dispersed over their estates and soon drew upon themselves the suspicion and jealousy of princes, whose cupidity was also excited by their immense wealth in landed revenues and hoarded coin.

As regards the reception or initiation of members into the Order, a novitiate or probationary term was originally required by their canonical regulations, but after 1160, this preparatory step was neglected; in consequence of which the number of aspirants was greatly increased, while at the same time many unworthy and unruly members gained admission. The candidate who desired to become a Templar, was required to be a Knight, of noble family, lawful age, unmarried, of sound body and bound to no other Order. The reception took place in assembled Chapter, secretly held in a chapel of the Order, as prescribed by the statutes. The aspirant was first introduced into an apartment near the Chapter room, where he was required to answer certain questions, after which he was conducted into the Chapter, where he assumed his oath or vow of allegiance, and was duly invested with the white mantle and red cross of the Order.

The Order consisted of Knights, Priests, Serving brethren, Almoners, &c., the former comprising the most numerous and important class. As before remarked, the Order first had its own priests at the time of the bull of exemption (1172), but even during its most flourishing period, their number was comparatively small. This was owing to the fact that those priests who entered the Order were excluded from all promotion in the hierarchy of the church, and also because the religious ideas of the Templars were often opposed to those of the Catholic church, and consequently all ecclesiastics were not adapted to the peculiar views

of the Order. The Templar priests, like the other brethren, were subject to their superiors and had their particular duties to perform; their privileges were insignificant.

The form of government of the Order was oligarchical rather than monarchical. After the Order had acquired power and possession throughout Europe and the East, it came under the control of a complex form of government, consisting of a Grand Master or head of the Order, who signed himself "by the Grace of God," and was elected by the Chapter or general body of the Knights. Under him he had a Seneschal and other high officers, Provincial Masters who presided over the several countries or provinces in which the Templars had possessions, Priors or Masters who had charge of the districts into which a province was divided, and Preceptors or Superintendents of the single houses of the Order in the districts. The Grand Master was responsible only to the Pope and to the Convent or General Chapter of Knights. It was only a member of this body or a Provincial Master who could aspire to the chair of Grand Master. Almost the whole executive power was vested in the Grand Master,—limited however by the General Chapter, which was superior to him, and without the assent of which, no high offices could be disposed of, no resolution of importance adopted and no money disbursed. It combined within itself the legislative, administrative and executive power; yet it must be observed that this body was only convoked at the pleasure of the Grand Master, and then at rare intervals.

The wars against the unbelievers being finally suspended, the Templars abandoned their warlike pursuits and allowed their swords to rest in indolent peace. They now employed themselves more with the internal economy of their Order, in amassing wealth, enlisting wealthy and noble members, extending, improving and regulating their provinces in the West, strengthening the intellectual sphere and cultivating the ritualistic, dogmatic and political system of their Chapters, outwardly courting the patronage of the Pope and the favor of the most powerful princes of Europe, and in vigilantly and energetically opposing the Order of Hospitalers. During their long residence in Palestine the influence of oriental manners and superstitions had sensibly affected the belief and habits of the Order, and it is asserted that they borrowed to some extent from the Gnostic rites and magical practices of the eastern races with whom they had come in contact,—while in the West, the Manichæan doctrines of the Catharists, and habits of luxury and indolence had exercised an equally powerful influence upon them. Their former religious and chivalric enthusiasm began to cool, moral degeneracy, licentiousness and religious indifference prevailed throughout the Order, and they were not unfrequently suspected by the church, of downright heresy. It was asserted in the accusation brought against them and which occasioned the downfall of the Order, that the Templars did not believe in Christ, as God incarnate and the Saviour of man, that they denied the miracle of his birth and life, and that they placed no faith in the transubstantiation of the Eucharist, in the saints, relics, purgatory, &c. Christ was regarded by them as a false prophet, they disowned him and despised the cross, as an emblem of his sin and ignominy, considering it as an object of gross superstition. At their initiations it was said that the Templars spit upon the cross, which they had learnt from the Saracens to des-

piess. The cross on their mantles was to them merely a badge of the Order and was gradually changed to the form of a T. On the other hand they regarded St. John the Baptist as their patron Saint. Following the bent of the age, they also devoted themselves to astrology and alchemy, and at their secret meetings worshipped a magic or cabalistic talisman, in the shape of a human head, which has been variously described, (Bafomet). They also consecrated little cords, by placing them around this head and afterwards wearing them as girdles upon their bodies concealed under their garments.

The Templar heresy existed in the Order, at first merely as the individual opinion of single members, as a sort of religious indifference and modish superstition. When, however, the Order deviated from its simple religious aim and nature, and abandoned itself to an egotistical policy, unbridled licentiousness and latitudinarianism, the infidelity became general and their free-thinking views were reduced to a *system* and embodied in a *form*. What had hitherto concerned only individuals now became the general belief, the customs became a *rite*, the simple disciplinary chapters were changed to secret mystic conclaves, and there arose a secret doctrine in dogma and rite, which it is exceedingly probable first emanated from the ecclesiastical portion of the Order, the priests or *clerici*.

Religious worship was celebrated openly and with pomp in the chapels of the Order, the true Templar worship being performed secretly, usually in the Chapter room before day-break. At the ordinary Chapter meetings, all the brethren participated, but at the secret assemblies none were admitted but the initiated. The principal feast of the Order, agreeably to their Johannite system, was celebrated on St. John's day, when general or provincial Chapters were usually held for the purpose of initiation. The portrait of St. John (by many believed to have been that of Mahomet) was suspended in the Chapter Room. The Templar ritual contained allusions to the denial of Christ, the spitting upon the cross, the worship of the mysterious head, and the use of the girdle. The chalice, typical of brotherly love, the sacrificial lamb or host, and two tapers were the peculiar symbols of the Templars. This secret worship or rite was introduced into the Order between 1250 and 1270. Wilke in his history of the Order, has carefully investigated the subject and most conclusively proves the existence of this heretical doctrine in the Order, notwithstanding the defenders of the Templars have taken the utmost pains to deny its secret, that is to say, heretical character. On the other hand, however, their opponents exaggerate the charges against the Order and make assertions which are often perfectly incredible. The defenders of the Order in their efforts to prove its innocence of the crimes imputed to it, have sometimes not hesitated to falsify its history. During the last century the Freemasons were among the most diligent and zealous defenders of the Templars because Masonry was long thought to be the daughter of Templarism. They not only invented fabulous and uttered unhistorical assertions but also managed to suppress the truth itself. The Masonic worshippers of the Templars, actually bought up the whole edition of Moldenhauer's "Process against the Order of Knights Templars," because this work afforded strong proof of the Order's guilt; very few copies escaping their vigilance. Both Moldenhauer and Munter, had each published the first volume of a work on the Knights Templars,

and intended to publish a second volume, in which they proposed to examine the internal nature of the Order, but were prevented from carrying out their design by their Masonic connections. Many years prior to this, the Freemasons were guilty of a veritable falsification in their unhistorical efforts to demonstrate the innocence of the Order. In 1650, Dupuy published his celebrated "History of the Condemnation of the Templars," at Paris, in which he availed himself of the original minutes of the process against the Order, which clearly proved its guilt. The work created intense excitement, and was republished in 1685, 1700 and again 1713, at Brussels. A German translation also appeared at Brussels, as early as 1665. About the middle of the 18th century, certain pretended Masonic branches of the Templars attempted to revive the Order, on the ground that though suppressed, it had never become totally extinct, and then the work of Dupuy was found to be a serious obstacle to their plans. The book having been in existence for a century past, they could not dispose of it in any other way, than by falsifying it. An anonymous author, evidently a Masonic Knight Templar, either of the Jesuitical Chapter of Clermont, or of the Strict Observance, republished Dupuy's work in 1751, with the imprint *Brussels*, (in reality Paris or Amsterdam,) and with copious notes and remarks, but in such a mutilated condition, that it proved, not the guilt of the Order, as in the original, but on the contrary, the entire innocence of the Templars.

No one who carefully and impartially considers the history of the Crusades, can doubt the political guilt of the Temple Order. The reprehensible policy and licentiousness of the Templars are not so much denied in that history as is their secret doctrine, for the reason that the latter did not appear so prominently in the outward history of the Order; yet even in this respect, significant allusions are not wanting, and the history of the process against them, will reveal the truth. Finally, if we consider Templarism as a whole, we can arrive at no other conclusion but that it was the prospective policy of the Order, to institute an aristocratic hierarchical union of nobility for the purpose of ultimately obtaining the supreme territorial authority, as was the case with the Knights of Malta and Teutonic Knights. The religion of the Order was Deism, combined with the latitudinarianism of the aristocratic world, clothed in Johannite symbolisms and mingled with the fashionable cabalistical and astrological superstitions of the Middle Ages.

Philip the IV., surnamed the Fair, whom Dante justly terms "the curse of France," had long looked with greedy eyes upon the treasures of the Templars, for he was always in want of money. He hated the Order also, because in its powerful union he saw a state within the state, and on more than one occasion they had seriously interfered with his plans. It was therefore extremely gratifying to him, to learn, that two Templars who had been expelled from the Order and imprisoned for life, on account of their crimes, proposed to make some important disclosures criminating the Order, on condition the King would release them from their confinement. Their offer was accepted, and they thereupon appeared as accusers (1305) charging the Order with the commission of the most horrid and unnatural crimes. Philip at once communicated these charges to the Pope, who was his tool and totally in his power, and consulted with him in re-

SPURIOUS SUPREME COUNCILS.

gard to the measures to be taken against the Order. Clement, by his advice sent for the Grand Master De MOLAY, on the pretext of conferring with him in regard to a new Crusade. It was the desire of the Pope, that De Molay should come with a small retinue, probably out of a secret wish to warn the Templars of their danger, but the unsuspecting Grand Master came with his convent, treasures, and archives to Europe, thereby increasing the King's jealousy and inciting him to immediate steps against the Order. By Philip's command almost all the Templars in the kingdom, were simultaneously arrested and a strict and lengthy investigation was instituted. Some of the Knights freely confessed their guilt, others only under the tortures of the rack. Many of them, including the Grand Master De Molay, were burned alive; the Order was suppressed (1311) excommunicated by the Pope, and its extermination commanded in all the Christian states. The treasures and estates of the Templars were confiscated by the Kings of England, France and Spain, and placed to the account of the costs of the process.

[To be Continued.]

THE SPURIOUS SUPREME COUNCILS IN THE NORTHERN JURISDICTION.

NO. II.

In February, 1831, the so called Supreme Council organized at New York, Nov. 28th, 1827, by Joseph Cerneau, Elias Hicks and others, and over which Hicks was elected to preside, took the name of "The Supreme Council of the P. Sovereign Grand Inspectors General, Thirtythird and last degree of the Ancient Accepted Scottish Rite of Heredom for the United States of America, their Territories and Dependencies." Folger, p. 206.

It will be remembered that this Council had no such name when it was organized, and that this assumption of connection with the Ancient Accepted Rite is altogether new. It is substantially the same title which the Southern and Northern Councils, in accordance with the Constitutions of the Rite had taken at the time of their establishment, and which they have carefully preserved, and for which they had been ridiculed by Cerneau and his followers, in those days when the "Sovereign Grand Consistory" was the governing body, and when the Supreme Council under Cerneau was set apart as a reward of merit. But now a new order of things begins to run. The Ancient Accepted Rite which for so many years has been rejected and repudiated, is now to become the chief corner stone. Cerneau, Hicks, and even their Historian Folger, have ascertained their mistake. The Constitutions of Frederick are not forgeries, and the Thirtythird Degree is not, after all, simply a reward of merit. Dr. Folger mistook when he said on page 188,

"The doctrines and laws of the Sovereign Grand Consistory were entirely the reverse of those of the Ancient and Accepted Rite."

But now they assume the rejected name and title of a Supreme Council of the 33°, Ancient and Accepted Rite, a degree and rank created by the Constitutions.

of 1786, enacted by Frederick, and created by no other power. But Cerneau, Hicks and Folger assert that these Constitutions are forgeries.

"The New York body (Cerneau) repudiates that Constitution, (of 1786,) the Institutes, the whole history relating to Frederick of Prussia." Folger p. 188.

And yet they now place themselves squarely upon these Constitutions, and proclaim themselves the only legitimate possessors of this high grade of Masonry. By so doing they admit that their previous action was illegitimate; that they had been pursuing a course, and making pretensions which were wrong and illegal, and that the Southern and Northern Councils, if in existence, (and nobody disputes but they were,) were the only lawfully established bodies of the Rite in the United States. No other conclusion can be arrived at. The illegitimacy of all their previous proceedings becomes evident, and the illegality of their new Council is apparent to the most ignorant.

In 1858, H. Albert Pike, Grand Commander of the Southern Supreme Council, a distinguished and accomplished scholar, and a careful student in the Scottish Rite, delivered an address before the Grand Lodge of Louisiana, from which I take the following extract:—"If I were simply a York Mason, or a 25th of the Rite of Perfection, contesting the right of my Brother ——— to a superiority over me by virtue of his title and cordon of the 33°, it would be allowable for me to say to him that what is now called the 32° was the highest degree in the Rite of Perfection; that the Constitutions of 1786 are the only documents on earth that creates a 33d degree; and that they are a forgery; that therefore there is no 33d degree; that he received that pretended degree from the Grand Orient, which obtained it from the Supreme Council of France, and that from the Supreme Council at Charleston, which either itself invented the degree and forged the Constitutions, or received them at first hand from the forger; that so his title is tainted with the original taint; and that by claiming the rank and title of the 33d degree, and pretending to set up a Supreme Council of 33ds, he makes himself a party to the original forgery and falsehood, and is, in law, an utterer of forged papers. Is it not new ethics to denounce the forgery, but insist on retaining the proceeds?"

"If any 33d believes that the Constitutions of 1786 were not enacted by Frederick, and that for that reason they never became valid and binding as the constitutional law of the Scottish Rite, but were absolutely void, as if never made, from the beginning, and have so continued; he should at once lay aside his cordon, jewel and title, and content himself with those of Prince of the Royal Secret, and with the 25 degrees of the original Rite of Perfection. That seems to me to be simple common sense."

"If he falls back on the original Rite of Perfection, he cannot add to that a 33d degree, nor create any body higher than a Consistory. If he will have the title of 33°, if he will have a Supreme Council, he must take them, as the law says, *cum onere*, with the burthen; he must admit the validity of the title from which his own is derived, and the binding force of the only law and Constitution which the Scottish Rite ever had."

Joseph Cerneau, Elias Hicks and their followers, as we have seen, not only publicly proclaimed the Constitutions of 1786 as forgeries, and denounced all

these bodies of Masons who relied upon them, but they stole them, asserting them to be false and forged, and immediately made them the binding law of their new Council, put them in circulation all over the land, published them to the world as true, and all this, as I shall show, Elias Hicks did over his own signature. Can any thing be more absurd and foolish? Do legitimate bodies ever resort to such means? Is it not the last effort of illegitimacy to force itself upon a credulous fraternity?

The moment Cerneau and his associates "claimed the rank of 33°, and undertook to organize as such, a Supreme Council of that degree, that moment they admitted that the degree was legitimate, that Supreme Councils were legitimate bodies, that the Ancient Accepted Scottish Rite was a Rite lawfully established." That moment it became impossible for them to deny that the Supreme Council established at Charleston in 1801, was legitimate—that it exercised jurisdiction over all the United States, until 1813, when the Northern Council was established, and necessarily that the Constitutions of 1786 were the established law of the Rite.

"If the *first* Supreme Council ever established, viz., that at Charleston in 1801, was not regular and legal, what *additional* ingredients of legitimacy could any *subsequent* one possibly possess? If the Constitutions of 1786 are not the law of the Rite, what law does it possess?"

Elias Hicks, as Grand Commander, opened his Supreme Council at New York in 1827, as a Grand Supreme administrative and legislative body, claiming authority over all the degrees and bodies of the Rite. Various reasons prevented this Council from exerting any influence or taking any standing. Among others the antimasonic excitement had crippled all Masonic organizations, and prevented candidates from seeking admission. But I have every reason to believe, that there were internal dissensions in the Hays Council, and that the manner in which the Sov. Grand Consistory and La Fayette Chapter were crushed, had produced a state of ill feeling among the members, which was any thing but encouraging. In fact, the Cerneau body at New York had for some years been gradually dying out, as the organizations of the Southern and Northern Councils became generally known. As proof of this, John H. Holland, Grand Commander of a Consistory established by Cerneau's Sovereign Grand Consistory, at New Orleans, writes to J. J. J. Gourgas, October 30, 1828,—“We have made regular returns but have not been able for the last three years to obtain an answer to any of our communications. I wrote in 1825, 1826 and 1827, to Brother Oliver M. Lounds, inquiring if that body (the Sovereign Grand Consistory) ever met, but he did not deign to answer any of my communications, although I earnestly requested him to inform me of its situation.” After speaking of having repeatedly written to others at New York, he says—

“I have heard it said, that the Consistory has not met for several years, and that its members having become convinced of the imposition of Br. Cerneau, have since abandoned the Consistory, and that it is dissolved.”

Holland afterwards corresponded with G. Commander Holbrook of the Southern Sep. Council, and in a letter dated March 19, 1828, says that he has received no letters from repeated communications to the Sovereign Grand Consistory

at New York for the last four years, "and the answers I have had to the inquiries I have made of the individuals whose names figure on the list of persons of whom it was once composed, I have been able to obtain but from one person any answer at all, and he said, 'I believe our body is as regular as the one at Charleston, but owing to some difficulties that exist, we have not done much business lately, and I would advise you not to forward any dues for the present.'" Extracts from letters in archives of Supreme Council for Northern Jurisdiction.

I now come to a portion of the history of this Hicks Council, which gives it a prominence beyond its deserts, and connects it with an attempt which, although a failure, was intended to influence all the Masonic Institutions in the U. States. A Frenchman, with the title of Count De St. Laurent, a colored gentleman, from St. Domingo, came to this country for the purpose of uniting all the Supreme Councils upon the Continent of America with the Supreme Council of France. They were to consolidate all the powers of Masonry in their United Supreme Council; crush out the powers of the several Grand Lodges, and have one Grand Central head here in America. Accordingly the Count applied to Hicks, who was so delighted with this scheme, that he immediately embraced it. His Council had dwindled down to two or three. The light which Ill. J. J. J. Gourgas had thrown upon the Rite in N. York and elsewhere, had convinced the fraternity of the great imposture Hicks was practicing. The Grand Orient had acknowledged the Northern and Southern Councils, and Hicks thought he saw an opportunity through this alliance of raising himself and Council to the legitimate level which he claimed. After some preliminary meetings, in November, 1832, the Supreme Council for the United States of America, their Territories and Dependencies, which Cerneau and Hicks founded Nov. 28, 1827, met for the last time at New York. Grand Commander *ad vitam* Elias Hicks then said,

"In virtue of the powers on me conferred, and in conformity with the stipulations of the treaty just ratified, I declare and proclaim, that the Supreme Council of the United States of America, their Territories and Dependencies of the P. Sov. Gr. Insp. Gen. Thirtythird and last degree of the Ancient Accepted Scottish Rite, has ceased to exist under that title, and that united forever to the Supreme Council for Terra Firma, South America, New Spain, &c., (from the one sea to the other,) the Canary Islands, Porto Rico, &c., it takes from this moment the collective title conferred by the second article of the said treaty."

"I recognize and proclaim M. Ill. Br. the Count de St. Laurent, M. P. Sov. Ass. Gr. Commander (*ad vitam*) of the New United Supreme Council." The records being approved, the Grand Commauder (Hicks) said, "The labors of the Supreme Council of the United States of America, their Territories and Dependencies are forever closed under that title." Folger, p. 211.

We thus come to the end of the Supreme Council formed by Cerneau and Hicks, Nov. 28, 1827, and find it merged in a union which was intended to embrace all America. This treaty was not actually completed and signed by the contracting parties, until December 6, 1836.

It is amusing to examine the condition of this strange union, and see the sacrifices of principle and common honesty made by both parties to enable the coalition to be formed. Hicks yields all he has formerly professed, takes the Constitutions of 1786, unpalatable as they are,—Laurent throws away the vital portions of the Constitutions, violates his vow, (if he ever took one,) embraces a

spurious body, and thus coalesces with the mortal enemies of the Constitutions of the Rite. The Supreme Council of France, established by the Supreme Council at Charleston, the parent body of the Rite, owned and acknowledged the Constitutions of 1786 as the foundation of its existence. And yet this *ci devant* Count comes over here and sets at defiance those very Constitutions, and forms an alliance with those who had lived in malignant hostility to the bodies of the Rite in the United States.

Hicks appears as foolish as Laurent does wicked in this transaction. The third article of their union reads as follows :—

“The confederate powers *acknowledge* and *proclaim* anew the Grand Constitutions of the Ancient Accepted Scottish Rite, the Constitution, Institutes, Statutes and General Regulations, determined upon by the nine Commissioners of the Sublime Princes of the Royal Secret on the 21st of Sept. 1762, as they are now modified by those dated May 1, 1786, which they also *acknowledge* and *proclaim*, and promise to *respect*, observe and defend,” &c. Folger, p. 214, also Appendix, p. 228.

The same article also provides that a copy of the Grand Constitutions of 1786, certified and signed by all the members, shall be annexed to each duplicate of the treaty. The copy set out by Dr. Folger is signed by Elias Hicks and others.

The fourth article is as follows :—

“Every act or convention made, or which may be made by any regular Masonic Power whatever ; which are, or may be, contrary to the principles of the independence of the Rites, and to the dispositions of article 5 of the Grand Constitutions of 1786, are declared null and of no effect.” Folger, p. 214, also Appendix 228.

The 5th article of the Constitutions referred to, is that already quoted, which provides that in the United States there shall be two Councils.

This document Elias Hicks signs, seals and swears to, as does also the Count. Dr. Folger affects to be astonished at this act of Hicks, and on page 215 says,

“That while the Sovereign Grand Consistory never ceased to deny and oppose the *monstrous* instrument from which the notorious De la Motta derived all his power, we find in 1832 a body of men not new in the Order, but precisely the same men who composed the Sovereign Grand Consistory, subscribing their hands, affixing their seals and swearing obedience to the very instrument which they have for twenty years most bitterly opposed, and placing the Order in that Rite under its control.”

No wonder the historian is astonished. He must express it, if he does not feel it, for the inconsistency is so glaring that not to observe it and remark upon it, would make his book more ridiculous than the relation of the facts makes the actors themselves absurd.

The Hicks Council was composed of Elias Hicks, G. Commander; Jona. Schieffelin, Lieut. G. Com.; O. D. A. Marquis, De St. Angelo; Geo. Smith, Gr. Secretary, when the treaty was acted upon. The treaty was completed in November, 1832, and ratified Dec. 6th, 1836.

Many of the members of the old Sovereign Grand Consistory refused to enter the Council, or to be controlled by it. Their action produced discord. But even before the treaty was ratified the discord became so evident, that Dr. Folger makes it worthy to be recorded :—

"1833. Many members withdrew and the Council began again to decline. Still the records show that its regular meetings were kept up, and some foreign Brethren received the degrees." Folger, p. 218.

No American, at all conversant with the legitimate Scottish Rite could be tempted to unite with this Hicks Council. Is it to be wondered that a *few* "*foreign Brethren*" were sought for to keep up their falling fortunes?

"1834. The dissatisfaction in the Council was on the increase, and many of its most zealous members retired from the meetings of the same." Folger, p. 219.

"Dissatisfaction continued." Folger, p. 220.

"The revival of the Grand Lodge discouraged most of the members of the Council, and in a short time the United Supreme Council for the Western Hemisphere went to sleep. A little more than four short years, numbered the period of its activity. In the early part of the year 1836 it was on its last legs." Folger, p. 221.

This last quotation shows upon its face one great object of the union and serves to explain why so great dissatisfaction existed among the members. By the terms of the treaty of union the Grand Lodge of New York, as well as those of other States, were to be merged in this United Grand Council. To those Masons who had been brought up with love for the York Rite and respect for the teachings and salutary control of the Grand Lodge, as known to us in America, this attempt at consolidation became unpleasant and repugnant, and hence the division which arose in this new body. When, therefore, the Grand Lodge began to revive from the stupor which antinasonic excitement and persecution had produced, this United Supreme Council, with its handful of members, with no influence, and no Masonic position and standing among the Brethren, found itself utterly helpless, and unable to stretch forth its hand against the G. Lodge, to stay its advancement, or interfere with its jurisdiction. The members of the Council were therefore "*discouraged*." They had been told, undoubtedly, by Hicks, and his *à divant* Count, that this Council was to be the great controlling Masonic body on this Continent. That the various Grand Lodges of the York Rite must, and would, acknowledge its superiority, and its claim to exclusive control in this country; and that to be connected with such a monopoly would be grand and imposing. Visions of absolute power, of the grandeur of their new state, of the honors which would be heaped upon them, filled the strained eyes of these deluded members, and when the Grand Lodge of New York arose from the ashes to which fanaticism had reduced it, they were "*discouraged*," says the historian. Was any other good Mason in the length and breadth of the land discouraged at the sight? Was there not rather a jubilee all over the country that the day of redemption had come? Hicks and his Council were actuated by no good motive in establishing this body. The hope of power, of official dignity and position, urged them on, and when this power was lost no love for the Institution or its principles remained, and the Council "*went to sleep*." But let the historian tell in the best manner possible how it slept and finally expired.

"1836. The Council continued to lose its members, and by this time their number had become very small," Folger, p. 221.

"1838. The regular meetings of the Supreme Council, except Annual, had ceased for want of numbers and want of interest in the cause." Folger, p. 225.

"On the 27th of October, 1846, there were present Joseph Bouchaud, President; John Telfair; George Smith; John S. Mitchell, Assistant Sec. On motion of Bro. Telfair, it was ordered, *That the funds of this Supreme Council, in the hands of the Treasurer, be distributed, pro rata among the surviving members of the Supreme Council, who composed the body previous to the introduction of new members.* In accordance with this resolution, Ill. Bro. Bouchaud paid over to Ill. Bro. George Smith, Sec. of the Supreme Council, to be divided among these Brethren, Bro. Bouchaud refusing to receive any part of the same. This date terminated the existence of the body as then constituted, and it thereby came to an end." Folger, p. 226.

"It will thus be seen, that by this date the United Supreme Council in this branch had dwindled down to four members. Ill. Bro. Elias Hicks and Jonathan Schieffelin were dead. * * *. The members had forsaken the body on account of the dissatisfaction before referred to, and the four remaining Brethren could not transact the regular business of the body. Under these circumstances, they brought it to an end." Folger, p. 227.

This account is from the pen of the friend to the organization. As a matter of fact this United Grand Body, had no actual existence. It commenced in wickedness and ended in oblivion. No meeting would have been held in 1846, if there had been no property to divide. This was enough to gather the members together for once. This great union which had been the dream of the Count and Hicks, and which was to sweep the Ancient York Rite from the continent, utterly failed. Probably no body of men in the United States were influential enough to have made it successful. Certain it is, that these illegitimatists wanting union and harmony in their own ranks, failed utterly in their ambitious scheme. While they with their spurious Council have sunk into utter oblivion, the Northern and Southern Councils have moved on, strengthening themselves by their conservatism, and convincing the world of their lawful existence. G.

CONSERVATORS IN ILLINOIS AND KENTUCKY.

Our readers will be gratified to learn that "Rob Morris," as he delights to call himself, with his vile conspiracy to control the Masonic Fraternity of this country, and to overthrow its long established usages, for the gratification of his own ambition, and the advancement of his dilapidated pecuniary interests, has met with a disastrous overthrow in Illinois and Kentucky, which places he had made his strong holds, and on his success in which rested his future hopes. He had succeeded so far in the former State as to enlist in his behalf a strong, powerful and influential party, which, at one time, seriously threatened the entire subversion of all Masonic authority in the jurisdiction. But his nefarious purposes were fearlessly exposed, and his course was nobly and sternly resisted by the conservative Brethren of the State, with the R. W. G. Secretary, Br. H. G. Reynolds, (to whom the Brethren of Illinois owe a large debt of gratitude,) at their head, and the result is his entire overthrow, and the redemption of the Order from his destructive influences.

The Grand Lodge met in Annual Communication, at Springfield, on the 6th Oct. The attendance was larger than ever before. The whole Fraternity of the

State seemed to feel the importance of the business to come before them. They felt that the Masonry of Illinois had a character to save, as well as a great and wicked wrong to reprove. The election of Officers,—by the result of which the future condition of the Order in the State was to be determined,—took place on the following day, Oct. 7th, and says our Brother of the New York Courier, it was a glorious triumph for the advocates of pure and unadulterated Freemasonry, and cannot be considered but as the death-knell of speculating conspirators.

The Hon. Thomas J. Turner, was elected Grand Master, by a vote of 644, being a majority over J. C. Baker, (Conservator) and 8 scattering, of 383!!! Each and every Conservative candidate was elected by overwhelming majorities over the so-called Conservators, including their Grand Secretary, who so bravely breasted the usurpations of power, and the infamous designs of the Morrisites, the noble HARMAN G. REYNOLDS, for whose office 893 votes were cast.

The M. W. Bro. Anderson from the Committee of P. G. Masters, to whom was referred certain portions of the G. Master's address, made a report from which the following are extracts:—

"The course pursued by our R. W. Grand Secretary in defending the old work and lectures of the Grand Lodge entitles him to the warmest thanks and gratitude of the Craft. He has been ever faithful on the watch-tower to guard the Craft from treasonable innovations and the pedlers of so-called Masonic degrees. * * * * Your Committee greatly regret the necessities that have arisen to resort to courts of law to settle any difficulties, or to protect the rights of individuals, and hope the emergency may never again exist, when it will become necessary to seek redress or protection in a court of Justice. That the occurrences that required such action were so remarkable in their character, and so contrary to ancient Masonic usages, that your committee think that the extraordinary circumstances imperatively demanded a resort to the civil courts for protection:—

Resolved, That the acts of R. W. H. G. Reynolds in protecting the rights of the Grand Lodge, and his bold and fearless exposure of the conspiracy which endangered the very existence of the Grand Lodge and the fundamental principles of Masonry, is entitled to, and will receive the thanks of every loyal Mason in this jurisdiction.

That the acts of the so-called Conservators in this jurisdiction, by introducing discord and strife among us, and the mercenary motives which have governed their chiefs, merit the condemnation of this Grand Lodge.

That the old established work of this Grand Lodge as ordered to be taught by Grand Lecturers John Barney, James H. Luce, Carding Jackson, and William A. Dickey, is affirmed as the regularly established work of this Grand Lodge, and all other forms of work and lectures are hereby prohibited."

This portion of the report and the resolutions were adopted by a vote of 412 against 189.

A resolution condemning the unwarranted exercise of power by G. M. Blair was adopted by a vote of Lodges, yeas 492, nays, 229.

M. W. P. G. M. Buck—a glorious Freemason—offered the following preamble and resolutions which were adopted by large majorities:—

Whereas attempts have been made in this jurisdiction, and other of our sister Grand Lodges, to foist upon us the Conservator's association, contrary to, and in violation of, the ancient cardinal principles of our beloved Order : therefore be it

Resolved, 1. That the Grand Lodge of Illinois solemnly declares the said association a corrupt and clandestine organization, treasonable to the institution of Masonry, and subversive of its sacred interests, honor and perpetuation.

2. That the Grand Lodge of Illinois peremptorily interdict and forbid the introduction of the above mentioned work or organization in any Masonic body in this Grand Jurisdiction.

3. That no Mason subject or adhering to said association, shall be allowed to sit in or visit this Grand Lodge, or any subordinate Lodges thereunder, or hold affiliation with, or be recognized by, any Mason in this jurisdiction, until he shall have solemnly, and in open Lodge, recanted all connexion with said association, its teaching, object and designs.

4. That hereafter no Grand Officer of this Grand Lodge, and no officer of any subordinate Lodge, shall be installed until he shall have made a solemn pledge, in open Lodge, that on his honor as a Mason he is not connected with any such association.

5. That desirous of promoting harmony and good feeling, this Grand Lodge hereby expresses a wish that all former heart burning and difficulties among the Craft be forever buried in oblivion, and that all Brethren who may have heretofore gone astray after false teachings, contrary to the constitution, laws and regulations of this Grand Lodge, and who may have recanted their heresies, and are now loyal to the same, be forgiven, and again considered with the kindly Masonic feelings which should characterize Masons on all occasions.

After the transaction of the usual routine business, the Grand Lodge closed in peace and harmony.

THE CONSERVATORS IN KENTUCKY.

The Grand Lodge of Kentucky commenced its Annual Communication on the 19th inst., and was several days in session.

During the Communication the Committee to whom was referred the charges against Morris, reported, that important new matter (the Mnemonics, Excerpts, &c.) in relation to the subject, had been referred to them since the commencement of the present session, and inasmuch as the reception added materially to the magnitude of his offences, they recommended that the Committee be instructed to sit during the vacation, and prepare a full report, &c. In order that the Chief Conservator, nor his agents should not take advantage of the postponement, nor distant Brethren think the G. Lodge remiss in regard to the subject, and the abuses which had arisen and grown out of it, the Report concluded with a resolution forbidding, until such time as the G. Lodge should otherwise determine, all persons from teaching in Lodges, or Schools of Instruction, or to private Masons, the work known as the "so-called Conservators work"—forbidding also all these bodies and persons within the jurisdiction, to listen to any such work, and forbidding also all the said parties from buying or selling the books and pamphlets issued by the "so-called Conservators."

Many of the members opposed the report, because it delayed that which was due to the Craft, that the G. Lodge should take action at once of the most strin-

gent nature, and put an immediate stop to the mischief. Morris was summoned, or requested to appear, but he feared the encounter, and the shame attending the exposure, and sent in a letter to the Grand Lodge, declaring himself sick and unable to attend. The whole subject is in the hands of an able Committee, who fully appreciate the importance of the subject, and will not shrink from the performance of their duty, however disagreeable that duty may be. We expect shortly to give a full synopsis of the proceedings.

CASES OF EMERGENCY.

"THIS brings me to another point connected with the same subject, which is that no balloting for candidates should take place except at the regular communications of the Lodge. I know that some object to this opinion, that oftentimes there happen cases of emergency, which require immediate attention, or the opportunity will be lost of admitting men of acknowledged worth to a participation in the benefits of our institution. That in such cases delay would be almost injustice, appears at first sight plausible; but a slight examination of the subject will cause the objection to fall of itself. Whence does such emergency arise? In ninety cases out of a hundred they are men who have lived all their days in our midst, knowing there was a Masonic Lodge within a stone's throw of their home, passing almost daily before the very door, at which they never had a thought of knocking, until when about to engage in some hazardous enterprise, or perhaps to visit foreign lands or distant cities, they happen to think, all of a sudden, they may derive some benefit from an Order which extends over the whole earth. Then, and then only, these supposed advantages urge them to be made Masons, and they apply to some friend to propose them to the Lodge; and as they have no time to lose they must be hurried through with lightning speed, receive a certificate, and start on their way rejoicing. Now, Brethren, let me ask if such men are worthy members of the Order? What do they know of Masonry? Of the lectures they certainly know little or nothing, and it is very doubtful whether they remember enough to satisfy a critical examiner that they have been initiated, passed and raised. If the latter is unknown to them, what shall we say of the spirit that vivifies! They certainly know nothing of it. The body, if I may be allowed to express myself thus, may have been duly led through the ceremonies, but the mind has not had time to digest the moral explanation received. They can give no good account of their faith. Far from giving credit to the fraternity they have joined, they only show their ignorance of Masonic principles, and expose the Lodge that admitted them to merited reproach in the performance of their duty to the Craft. Such are the generality of cases of emergency, and we must therefore conclude that such men had better be kept out of the Order. Nothing is lost to us, and but little to persons actuated by mere mercenary motives. I would therefore recommend that the rule be adopted to ballot for candidates only at regular communications, and cases here presented will happen but seldom."—*Com. of Cor. G. L. Con.*

THE FIRST MASONIC FUNERAL IN SAN FRANCISCO.

San Francisco, Cal. Sept. 30, 1863.

BRO. CHAS. W. MOORE—

Dear Sir—Herewith I send you an account of the first Masonic Funeral in California. I also send you some items that are not contained in the paper sent. Mr. McCondray gave a musket box to make the coffin; and they say it made a very nice one. A Bro. Mason from the State of Maine, by the name of Robertson, whittled out the gavel for the Master. The Bro. who acted as Master at that funeral is the present Tyler, and Past Master of Occidental Lodge, No. 22, Joel Noah. A Br. Mason from Scotland, by the name of McDonald, made the four rods for the Deacons and Stewards, out of a piece of joist, given by a lumber dealer by the name of Smyley—lumber was dear in those days. A Br. Mason from England, by the name of Worthington, made the compass and square out of a tin can. The aprons used on the occasion were made by tearing the back out of white shirts of each Brother, for most every one had white shirts, but did not wear them. The strings of the aprons were made by tearing strips from the shirts. The funeral marched through the principal tented streets, and the body was buried close to where the corner of Howard and First streets now cross each other.

The body when first discovered was taken to the black liquor storage tent, of Griss. It has since been ascertained that the Bro. was from Nottinghamshire, England, where he had a sister.

By publishing the first Masonic Funeral in your Masonic Magazine, you will oblige a

SUBSCRIBER.

In the contemplative hour of retirement how many thrilling reminiscences of the past crowd upon the memory? Some of them are of a pleasing and others of a peculiarly painful character. The year 1849 will ever be a memorable epoch in the history of California. The commercial and gold-seeking adventurers "met on a level" in those days. There were no granite buildings to trade in, nor were there splendid palaces to live in, such as now adorn the surrounding hills of San Francisco. Thousands of people who had been long accustomed to all the refinements and luxuries of Eastern life, had to doff their fine linen and put on the red shirt of the hardy miner. Pride was unknown for a time. Gentlemen had to stoop from their dignity and awkwardly wash their own clothes. They had to kindle their own fire and do the menial work of a *cuisinier*. Some reposed at night in a canvas tent, while others closed their eyes in sleep among the sand hills, with no other covering but the canopy of Heaven—

"Bespangled with those isles of light,
So widely, spiritually bright."

Exposure and disease rapidly peopled the kingdom of death. The *Ayuntamiento* had not yet set apart any ground for burial purposes. The consequence was that many were rudely buried in the suburbs, and were afterwards removed to Yerba Buena Cemetery, where the remains of eight hundred lie huddled together in one immense dismal grave. There is not even a common board to mark

out the remarkable pit in which sleep so many unfortunate pioneers of Upper California. In those eventful times men were found dead and no one could tell from whence they came. They passed away to their graves unhonored and unknown. Distant friends and relations were never informed of their fate. Anxious parents in foreign climes still cherish the hope that their sons are yet in the land of the living, and may return to the domestic roof. Vain hope! Their eyes are sealed in death, and the grave has closed over them forever.

The Fraternity "of the mystic tie" had not yet organized. There was not a Lodge in the State. They only knew each other by the *legal information* which craftsmen only know and properly understand. A wonderful instance of Masonic identity occurred in the month of August, 1849. A much respected citizen and Mason, who is still living, was quietly wending his way up Happy Valley, very early in the morning, when he beheld the corpse of a man stretched upon the pebbly beach. All was soft and still. The strangely mingled population of the tented city was wrapped in deep repose. The mists still lingered on the suburban hills, and the morning star shone clearly in the sky. The waters of the Bay were smooth and calm, and gently laved the feet of the stranger who "slept the sleep that knows no waking." The great Dispenser of human events, in his inscrutable providence, seemingly had determined that the tide should bear his lifeless body to the shore, where, discovered by a passing Brother, it would assuredly be carried to the grave in becoming solemnity, and deposited therein with all the honors and ceremonial rites of the ancient Fraternity of Free and Accepted Masons.

"There 's a Divinity that shapes our ends,
Rough-hew them as we may."

Some of the inmates of the neighboring tents were roused from their slumbers and speedily repaired to the spot. The Alcade was immediately sent for. He promptly attended and acted coroner. The body was removed to a tent, where it was carefully scrutinized. No indications of violence were visible. The man had evidently been drowned. His face was manly and intellectual. His hair was long and curly and of a dark auburn hue. He was neatly dressed and had a superior air of respectability. The jacket and pants on his person were blue pilot cloth, and a black silk handkerchief was tied in a sailor's knot round his neck. There was nothing found in his pockets that could possibly lead to his identity. However, in removing the flannel from his bosom, a silver mark of a Mark Master was discovered, upon which were engraved the initials of his name. A little further investigation revealed to the beholders the most *outré* exhibition of Masonic emblems that were ever drawn by the ingenuity of man on human skin. There is nothing in the history or traditions of Freemasonry equal to it. Beautifully dotted on his left arm, in red or blue ink, which time could not efface, appeared all the emblems of the Entered Apprentice. There were the Holy Bible, the Square and Compass, the twentyfour inch Gauge, and the common Gavel. There were also the Mosaic pavement representing the ground floor of King Solomon's Temple, the indented Tassel which surrounds it and the Blazing Star in the centre. On his right arm, and artistically executed in the same indelible liquids, were the emblems appertaining to the Fellow Craft degree, viz the Plumb, the Square and the Level. There were also five columns, represent :

ing the five Orders of Architecture—the Tuscan, Doric, Ionic, Corinthian and Composite.

In removing the garments from his body, the Trowel presented itself, with all the other working tools of operative Masonry, besides all the emblems peculiar to the degree of Master Mason. Conspicuously on his breast were the three Great Lights of Masonry. Over his heart was the Pot of Incense. On other parts of his person were the Bee Hive, the Book of Constitutions, guarded by the Tyler's Sword; the Sword pointing to a naked Heart, the All Seeing Eye; the Anchor and Ark, the Hour Glass, the Scythe, the fortyseventh problem of Euclid; the Sun, Moon, Stars and a Comet; the Three Steps, emblematical of Youth, Manhood and Age. Admirably executed was the weeping Virgin, reclining on a broken column, upon which lay the book of Constitutions. In her left hand she held the pot of Incense, the Masonic emblem of a pure heart, and in her uplifted right had a spring of acacia, the beautiful emblem of immortality of the soul. Immediately beneath her stood winged Time with his scythe by his side, "which cuts the brittle thread of life," and the Hour Glass at his feet, which is ever reminding us that, our lives are drawing to a close." The withered and attenuated fingers of the Destroyer were delicately placed amid the long and gracefully flowing ringlets of the disconsolate mourner. Thus were the striking emblems of mortality and immortality beautifully blended in one pictorial representation. It was a spectacle such as Masons never saw before, and in all probability, such as the fraternity may never witness again.

In the meantime the sun was rising in the East. The smoke of a thousand tents was now ascending from the surrounding hills and valleys, which plainly told that the hardy pioneers were busy preparing their morning repast. The flags of different nations were waving from the masts of the emigrant ships that were anchored in the Bay, the sounds of sweet music in the distance fell faintly on the ear. There was a solemnity all around peculiarly befitting the occasion. The news soon spread from tent to tent, and crowds hurried to the spot where the body was exposed. No one, however, could identify, him. A perfect mystery hung over the stranger, and still hangs over his memory. His history may never be known. It mattered very little to the Masons who were present from what country or clime he came, or in what language he spoke while living. It was enough for them to know that he was a man and a Mason, to secure him decent interment. The body was laid in a wide but substantial coffin, and borne in silence to the brow of a neighboring hill, where it was buried with becoming honors. The mourners stood around his grave, each one wearing a white apron, which from time immemorial has been "the emblem of innocence and the badge of a Mason." "There were eyes bedewed with tears that were unused to weep. The occasion was as solemn as it was extraordinary. In the entire absence of all empty pomp and ostentation, there were the manly and undisguised feelings of Masons moved to a touching extent over the humble grave of an unfortunate Brother. The funeral service was impressively read by Lieut. Col. J. Noah. The Brethren severally dropped a spring of evergreen upon the coffin, and after an appropriate prayer, the dust of Happy Valley forever covered the mortal remains of the mysterious stranger whose body was so beautifully embellished with Masonic emblems. Peace to his ashes.

HEBREW CALENDAR,
FOR THE YEARS 5624 AND 5625.
FROM 14 SEPTEMBER, A. D. 1863, TO 20 SEPTEMBER, A. D. 1865.
5624—383 DAYS. 5625—355 DAYS.

1 Tisri.	14 September, 1863.	1 Tisri.	1 October, 1864.
18 "	1 October, "	30 "	30 " "
1 Marchesvan.	14 " "	1 Marchesvan.	31 " "
19 "	1 November, "	2 "	1 November, "
1 Chisleu.	12 " "	1 Chisleu.	30 " "
20 "	1 December, "	2 "	1 December, "
1 Thebet.	11 " "	1 Thebet.	30 " "
22 "	1 January, 1864.	3 "	1 January, 1865.
1 Sebat.	9 " "	1 Sebat.	28 " "
24 "	1 February, "	5 "	1 February, "
1 Adar.	8 " "	1 Adar.	27 " "
23 "	1 March, "	3 "	1 March, "
1 Yeadar.	9 " "	1 Nisan.	28 " "
24 "	1 April, "	5 "	1 April, "
1 Nisan.	7 " "	1 Ijar.	27 " "
25 "	1 May, "	5 "	1 May, "
1 Ijar.	7 " "	1 Sivan.	26 " "
26 "	1 June, "	7 "	1 June, "
1 Sivan.	5 " "	1 Thammuz,	25 " "
27 "	1 July, "	7 "	1 July, "
1 Thammuz,	5 " "	1 Ab.	24 " "
28 "	1 August, "	9 "	1 August, "
1 Ab.	3 " "	1 Elul.	23 " "
30 "	1 September. "	10 "	1 September, "
1 Elul.	2 " "	29 "	20 " "
29 "	30 " "	1 Tisri, 5626.	21 " "

MASONRY IN PORTUGAL.

In traveling through this beautiful country, so disturbed by revolution in the past and feebleness of enterprise, I have thought of the persecutions the Masons have endured. We have specimens in the cases of John Coustos and Moulton, two diamond cutters and polishers. They were arrested in 1743 and thrown into the subterranean dungeons of the Inquisition, enduring the severest punishment, accused of not obeying the Pope's Bull, which declared Freemasonry heresy. Coustos suffered the most excruciating tortures; was racked nine times in three months, and sentenced to four years' work as a galley-slave. As late as 1776, two Masons, Major Dalincourt and Don Oyres de Ornelles Paracao, a nobleman, remained incarcerated fourteen months. In 1802 Don Costa, the Masonic naturalist was arrested. The Jesuits banished, the Grand Lodge began to flourish under the guidance of Egaz Moniz, M. W. G. M. March 30, 1818, King John promulgated from Brazil his edict against Freemasonry, and a severer one was issued from Lisbon, 1823. The punishment of death was reduced in a few years to fine and transportation to Africa, and this has gradually become a dead letter. Masonry is becoming more confident daily, and will become a public institution. She has been retiring and sensitive. Here no mercenary motive has operated to add one Mason to the Order. The Masonic society is pure and earnest in Portugal.

P R A Y E R ,

By Rev. Dr. J. D. McCann, at the opening of the Grand Lodge of Maryland, May 11, 1863.

O God, who art the blessed and only Potentate, the King of kings, and Lord of lords; the Almighty Ruler of men, communities and nations; we adore and magnify Thy glorious name for all the mercies Thou hast bestowed upon us; we give Thee thanks for the protection which has been over us since our last assembling together. Surrounded by war and bloodshed and desolation—by the tears and groans of widows and orphans—we have been preserved; no dissolation has been permitted to come nigh us or our dwellings. Our Temple has been uninvaded by the bitter rancor of fraternal strifes, while honestly, and in the exercise of the liberty wherewith Thou hast made us free, we may have differed in opinion about worldly things, as *Masons* we have been and are one.

Restore, O Lord, we beseech Thee, peace to our distracted country, and that fraternal unity which shall forever silence discord and contention, so that our only strife may be, who shall show forth with most humility of spirit and active love, Thy Holy Praise.

We implore Thy blessing upon our Institution, upon its Legislative and Executive authority; may they have grace and wisdom, and understanding, so to discharge their duties as effectually to promote the great end of Masonry, Glory to God, Peace, Brotherly Love, Morality and Friendship among men, until the sound of trumpets, and garments rolled in blood, shall cease among men forever, and War with its horrors no longer exist to reproach our hypocritical professions of christianity, and to disgrace our civilization. Save us, O Lord, as men and as Masons from the great guilt of turning away from obedience to Thy law, and following our own opinions and carnal views of expediency, converting Thy mercies into agencies to resist Thy authority; but enable us to obey those whom thou hast set over us, not because men have demanded it, but, because Thou hast commanded it, rendering obedience not unto man, but unto God. Lead us to the rock that is higher than ourselves, and to the knowledge of that secret of the Lord, which is only known to them that fear Him.

Direct us, O Lord, in our present labors; may the designs placed upon our Trestle-Board, be executed with harmony, charity and fraternity, so that no sound of axe, hammer or tool of iron shall be heard to mar our peace. And to Thy Holy Name be all glory and honor, now and forever, through Jesus Christ our Lord. Amen.

S W I T Z E R L A N D .

This country has two distinct Masonic histories, one for the Catholic cantons and the other for the Protestant cantons; the one friendly, the other inimical.

The Council of Berne, 1745, passed punitive laws against members of Lodges, and they were renewed 1782. Geneva boldly formed a Grand Lodge, 1786, and seven years thereafter became a branch of the Grand Orient. The French revolution suspended the Lodges of Switzerland with those of France. Berne reopens the "Lodge of Hope," 14th September, 1803, and soon the "Grand Orient of the National Roman Helvetique" appears under Grand Master Brother Glayre, who had restored Masonry in Poland. Other bodies arose and were all amalgamated under "the National Lodge of Switzerland," whose master was installed St. John's day, 1822, in Berne.

The Protestant division of the Order has kept the even tenor of its way. The Roman Catholic division has suffered from the efforts of its clergy to strangle Freemasonry.

Obituary.

BROTHER ELIAS ELWELL.

THE Funeral of Capt. Elias Elwell took place on Wednesday afternoon, (says the Gloucester Adv., Nov. 13,) from his late residence on Washington Street, and was attended by a large concourse of relatives and friends. The officers and members of Tyrian Lodge, of A. F. and A. M., of which the deceased was a member, were also present and performed the funeral rites of the Order at the grave. Capt. Elwell was universally beloved, and leaves a large circle of friends and relatives who will miss his smiling countenance and his many deeds of kindness. The *Boston Transcript*, in speaking of his death, has the following :—

"Captain Elias Elwell, of Gloucester, died in this city yesterday, after a brief but painful illness. The deceased was widely known to the mercantile community, and was universally respected for his intelligence and enterprise, and for the generous manliness of his character. From early boyhood he had followed the seas, and quite early in life was placed in command of a ship. He was a true sailor in the best sense of the term, and although he had visited all parts of the world, and was exposed to every danger incident to a mariner's life, the vessels under his command never met with accident or disaster."

At a special meeting of Tyrian Lodge of A. F. and A. Masons, held on Tuesday, Nov. 10, A. L. 5963, the death of Br. ELIAS ELWELL, was officially announced by the W. Master, Bro. A. J. Center, whereupon Bro. John S. Webber submitted the following preamble and resolutions, which, upon motion, were unanimously adopted :—

Whereas it has pleased Almighty God, in his wisdom, to remove by death our beloved Brother, Capt. Elias Elwell, therefore be it

Resolved, That we, members of Tyrian Lodge of A. F. and A. Masons, tender our heartfelt sympathies to the mother, brothers and sister of the deceased, knowing as we do, that his death has called them to part with one who deservedly held a prominent place in their affections.

Resolved, That while his many good qualities endear his memory to us, and should serve as an example for our imitation, we are reminded by his sudden death, that we are ever "walking in the valley of shadow," and are taught the useful lesson, "That in the midst of life we are in death."

Resolved, That Bros. N. Proctor, Sargent S. Day and David Plumer present a copy of each of these Resolutions to the mother, brothers and sister of the deceased, under seal of this Lodge, signed by the Master, Wardens and Secretary, and that they be entered in full upon the Records in the usual form.

On motion of Bro. Wm. H. Ware,

Voted, That the Committee named in the foregoing, be instructed to transmit a copy of these Resolutions to the *Freemasons' Magazine*, with a request for their publication.

Signed,

A. J. CENTER, W. Master.
JOHN LLOYD, S. Warden.
WM. H. WARE, J. Warden.
FRANCIS PROCTOR, Secretary.

Gloucester, Nov. 15, 1863.

BRO. LEANDER G. KING.

KILLED in the battle of Gettysburg, Pa. July 2d, 1863, Bro. LEANDER G. KING, Capt. of Company C. 16th regt. Massachusetts Volunteers.

Bro. King received the three degrees of Freemasonry in St. Paul's Lodge, Groton Centre, during the year 1858, and subsequently became a member of that Lodge. In March, 1859, he was one of the petitioners for Caleb Butler Lodge, at Groton Junction; afterwards became a member, and remained a firm supporter of the Lodge while he lived. Soon after the commencement of the present war, Br. King commenced raising a company in this place to aid in suppressing the rebellion. His kind and courteous deportment enabled him to rapidly recruit a Company, mostly from Groton and Westford, who remained devotedly attached to him to the day of his death. Our Brother was a superior drill officer, having had some experience in that capacity, in one of the Cambridge companies some years since. He, with his company, had been in from fifteen to twenty battles and skirmishes, previous to the battle of Gettysburg, in which his bearing and conduct, as an officer, had received the commendation of his superiors. Previous to the departure of the regiment for the seat of war, Bro. King was honored by M. W. Bro. Coolidge in being appointed Master of the Army Lodge connected with the 16th regt., and, though the Lodge held but few meetings, his conduct afforded no reproach to the high position to which he had been called by that appointment. His remains were recovered by Bro. O. N. Wing, and returned to his home in Groton, Junction, where they were deposited in their final resting place, with Masonic honors, by the Brethren of Caleb Butler Lodge.

BROTHER LIEUT. J. HERVEY HOWE.

At a Regular meeting of Blackstone River Lodge of Free and Accepted Masons, held at their Lodge room, Oct. 20, 1863, the following Resolutions were unanimously passed:—

Whereas, it has pleased the Grand Master of the Universe, to call from labor on earth to refreshment in the Celestial Lodge above, our beloved Bro. Lieut. J. Hervey Howe,

Resolved, That this Lodge has heard, with the deepest sensibility, the announcement of the death on the evening of the 10th inst. at his residence in the town of West Boylston, of our beloved Bro. Lieut. J. Hervey Howe, late of the 51st Massachusetts Volunteers.

Resolved, That while we bow with reverential submission to the summons of the Supreme Grand Master, we cannot withhold the expression of our unfeigned sorrow for the loss, and our respect for the virtues of our Brother, in whose death the community has lost a worthy citizen, the church an exemplary christian, and this Lodge one of its most endeared members.

Resolved, That we extend our condolence to the family of our deceased Brother, and trust that they will find consolation in the assurance of Holy Writ, "That he who giveth and who taketh away, doeth all things well."

Resolved, That a copy of these Resolutions be forwarded to the family of the deceased, and to the Freemasons' Monthly Magazine, and Woonsocket Patriot, for publication.

Attest,

GEORGE E. BULLARD, Sec.

MASONIC CHIT CHAT.

TO DELINQUENTS. We have a large amount of money on our books due us by delinquent subscribers in distant parts of the country. To send an agent to collect them would be too expensive. We therefore respectfully ask all who are indebted to us to forward the amount by mail. If the precise amount due in any case is not known, an approximate sum may be sent, and the true account will be forwarded in return.

NEW ORLEANS, OCT. 23, 1863.

R. W. BR. MOORE—Many thanks for your neat little *Pocket Treasle Board and Digest*. It is the best thing of the kind I ever saw.

J. Q. A. FELLOWS, *Grand Master*.

PEDDLING DEGREES.—We learn that an otherwise respectable and well behaved young Brother has recently been engaged in peddling what he calls Masonic degrees, in the western part of this State. Massachusetts is not the field for such unmasonic trafficking, and we shall regret to be obliged to notice the subject in a more particular manner.

MEETINGS OF THE A. AND A. RITE. The monthly, regular Meetings of the different bodies of this Rite, at Freemasons' Hall, in this city, are as follows:—The Lodge of Perfection, 2d Wednesday—Chapter of Rose Croix, 3d Thursday—Consistory, 3d Friday.

DURABILITY OF FREEMASONRY. Masonry, whitened with the frost of ages, comes down to us, bearing on its countenance and furrowed brow, the relics of antiquity. It lives while kings and conquerors have passed away, and thrones and sceptres crumbled to dust—while cities which were once renowned for their greatness, and magnificence, and splendor, have had 'Ichabod' written upon them by the finger of time, and empires rocked and crushed, have split into fragments and disappeared. Masonry, like some mighty tree, has spread itself from the centre to the circumference of our globe. Neither the weakness nor perfidy of its proposed friends, nor the malice of its enemies, have been able to retard its onward march, or for any length of time cripple its energies.—*N. Y. Sat. Cour.*

THE RIGHT PRINCIPLE. Our esteemed friend and R. W. Bro. Harman G. Reynolds, Grand Secretary of Illinois, who has done so much for the cause of genuine Masonry, by his fearless exposures of the designs of that greatest Masonic charlatan of the present day—Calioistro Morris—thus manfully and Masonically explains his position:—

'Let our friends understand that when we are planted upon the rock of principle, that no prospect of preferment, no flattery, no fears, persuasions, intimidations, threats, bluster, present defeat, no calculations of success or defeat, no inducements held out by friend or foe, can move us out of our straight, well-marked course. We have resolved that the principle contained in the first covenant of a Mason, in all its living, vital, eminent power, shall be restored to its true, literal position in Illinois, and to that end we will labor, regardless of all consequences.'

Such a man and such a Mason, must triumph over the minions of one whose deeds and teachings but tend to destroy all moral principle.

AGENTS. Bro. JOHN SHEPLEY of Providence, R. J., is our *only* Travelling Agent in New England.

☞ The Ghiblim were stonemasons employed by King Solomon in the quarries, at the building of the Temple. The 50,000 Fellow Crafts, were composed of three classes, the Ghiblim or stone-squarers, the Ish Chotzeb or stone-bewers, and the Benai, or stone-setters.

Officers of Oxford Lodge, Oxford, Mass., for 1863-4. Loren C. Parks, W. M.—E. W. Whiting, S. W.—E. W. Burdwell, J. W.—Jonas Bacon, Treas.—Henry L. Shumway, Sec.—John Harwood, S. D.—L. C. Cady, J. D.—E. Harwood, Chaplain—George Hodg-es, Marshal.—H. J. Whiting, S. S.—Thos. D. Shumway, J. S.—H. Boyden, Tyler.

☞ The chair occupied by John Hancock, as President of the signers of the Declaration of Independence, has upon it, in bold relief, the Masonic symbol of "The All-seeing Eye."

THE POCKET TRESTLE-BOARD, AND DIGEST OF MASONIC LAW.

At the request of Brethren interested in preserving the *purity* of the *Work*, and maintaining *uniformity* of *Practice* in the *Lodges*, the undersigned has prepared a *Pocket Edition* of the *Trestle-Board*, particularly adapted to aid in the acquirement of a *correct* knowledge of the *Ritual*, and submits it as a *Text-book*, in all respects in strict conformity with the *Lectures* of ancient Craft Masonry, as taught in the oldest and best *Lodges* in this country since the year 1805; and as being, also, wholly free from the corruptions of modern charlatanism and itinerant lecturers.

Appended to, and making a part of the *Manual*, is a carefully prepared and comprehensive *Digest of the Laws of the Lodge*, which, it is believed, will be found to be of great practical value, not only to the officers, but to the individual members of the *Lodge*, who may avail themselves of its teachings. And if placed in the hands of every candidate, at his initiation, it is not to be doubted that his ability for usefulness would be thereby materially increased.

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixty-five cents* a single copy, or seven dollars (\$7.00) a dozen;—for those bound in cambric, *sixty cents* a single copy, or six dollars (\$6.00) a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most reliable, Masonic Manuals ever offered to the Fraternity.

Orders for the work can be sent directly to the undersigned, or Clark, Austin & Smith, New York—J. B. Lippincott & Co. and Moss & Bro., Philadelphia—J. C. Morgan & Son, New Orleans—W. B. Keen, Chicago, Ill.; or through any of the large book-houses in the principal cities,—it can also be sent by mail at a postage of 3 cents a copy.

CHARLES W. MOORE, *Grand Secretary*,

Boston, March 25, 1861.

Freemasons' Hall, Boston.

RECOMMENDATIONS.

"THE POCKET TRESTLE-BOARD," by R. W. Brother CHARLES W. MOORE, Grand Secretary, with it, in the opinion of the undersigned, entirely meets the object which led to its compilation, in furnishing to the Fraternity, in a compact and convenient form, the means of acquiring and imparting a *correct* knowledge of the *Ritual*, as sanctioned by the Grand Lodge of Massachusetts. The *Digest of Masonic Law* we regard as an addition of great value. We therefore cordially recommend the work to the favor of the Brethren (both teachers and learners) of the Masonic Institution.

B. F. NOURSE } *Grand Lecturer of the*
I. P. SEAVEY, } *Grand Lodge of Massachusetts*

Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

A *Digest of Masonic Law*, by Brother CHARLES W. MOORE, needs no other recommendation than his own name.

If, however, the official positions held by the undersigned are considered as attaching any additional value to their opinions, or additional importance to their endorsement of the work, they most cordially give it the benefit of both, and recommend it to all the Fraternity, especially to the Masters of this jurisdiction, as emphatically a correct, useful, and valuable Manual.

WINSLOW LEWIS, P. G. M.
JOHN T. HEARD, P. G. M.
WM. D. COOLIDGE, *Grand Master*.

I take great pleasure in recommending the above little work to all the *Lodges* and Brethren in this jurisdiction, as admirably calculated to promote an accurate knowledge of the *Ritual*. As a reliable text-book of *Masonic Law*, it should be in the hands of every initiate, and may be profitably studied by every Brother desirous of perfecting himself in Masonic culture.

WM. D. COOLIDGE, *Grand Master*
of G. L. of Massachusetts.
{ turn over.

Boston, March 19, 1861.

Boston, March 26th, 1861.

MY DEAR SIR—I was this morning favored with the gift of a neatly bound copy of your "Trestle-Board and Digest" for which please accept my acknowledgments.

It is even a better and more useful work than I supposed it to be when I gave it the "indorsement" which is printed under the head of "recommendations." The "Digest" will be very useful to Masters of Lodges, and in fact, to all who desire to know the exact Masonic law or questions of frequent occurrence in the government of Lodges.

Very fraternally yours,

TO CHARLES W. MOORE, Esq.

JOHN T. HEARD.

[From R. W. Bro. Wm. T. Buin, Grand Secretary of N. C.]

"I received a few days since your Trestle-Board and Digest, for which you will accept of my warmest thanks. It is certainly a valuable compilation of Masonic Law and it should be purchased by every Mason who may feel disposed to become acquainted with the Work and Lectures of Ancient Craft Masonry. I wish you much success in the sale of your valuable little Manual."

[From the Boston Post]

MOORE'S POCKET TRESTLE BOARD AND DIGEST.—The Pocket Trestle-Board and Practical Digest of the Laws of Ancient Masonry, written and published by Charles W. Moore, G. Lodge of Massachusetts. We have been greatly pleased with an inspection of this little volume which certainly deserves the title of *multum in parvo* as well as any book we have ever seen. To all members of the Masonic Order it must prove invaluable and the almost minute compactness of the form renders it a convenient pocket companion. A full and clear index that most useful adjunct of all books—is prefixed to the Laws and the volume closes with a complete list of all the Lodges under the Grand Lodge of Massachusetts.

[From the Saturday Evening Gazette, Boston.]

The Pocket Trestle-Board and Digest is the title of a neat little Masonic work, prepared by C. W. Moore, Grand Secretary of the Massachusetts Grand Lodge. It may be carried in the pocket, but it contains a great deal of information useful to those progressing in the degrees, besides a digest of Masonic Law that must prove valuable to the entire fraternity.

[From the Bunker Hill Aurora, Charlestown.]

MASONIC MANUAL.—C. W. Moore, Esq., has just published a new Masonic Manual of miniature size, intended for individual use, and convenient to be carried in the pocket. It is what Masons call a "Trestle-Board," and includes an outline of "Masonic work," in the ceremonies and proceedings of a Lodge. It is otherwise called the "Ritual," and contains, in abridgement, all that is ever written or printed of the work of Masons in the Lodge room, or on public occasions. Added to this is a full and comprehensive Digest of Masonic Law—a new and very important portion of the work, which has been prepared with great carefulness by the accomplished author.

With this brief statement of the characteristics of the volume, to the fraternity, no further word of remark is necessary. It is more complete and perfect and comprehensive in design and execution, than any similar work ever published, and will have a beneficial influence upon the institution for all the future of its existence, principally because it will promote efficiency and uniformity in the work, and furnishes the Lodges a more exact and definite code of laws for their government.

The volume comprises eighty pages in small type, printed on fine paper, tastefully executed and handsomely bound and is a gem of a book externally as well as in respect to its contents. It is the condensation of knowledge and experience in Masonic affairs and has cost the author much more labor than the size of the volume would indicate. If there was ever a manual or volume to which the motto "*multum in parvo*" could be truthfully applied, it is to this little book and we are of opinion, for reasons already indicated, that the fraternity of this country are under great obligations to their learned Brother for offering to them, as Lodges and as individuals, this valuable memorial of his intelligence and taste.

WATER CURE.

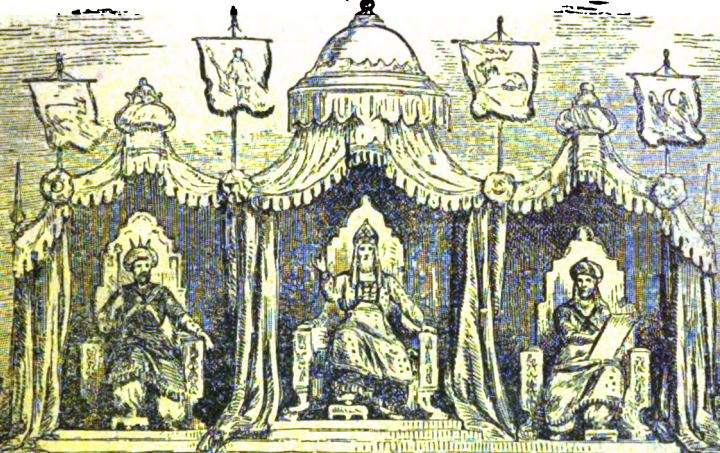
INVALID GENTLEMEN. It is not perhaps as generally known as would be to the interest of invalids, that the Round Hill Water Cure, in Northampton, Mass., possesses superior advantages for the treatment of gentlemen, also. Its success in breaking up insidious and dangerous diseases, dependent upon impurities in the blood, and of scrofula in the system, and in the cure of nervousness, sleeplessness, debilitating dreams, low spirits, loss of memory, dyspepsia, liver complaint, rheumatism and gout, is unparalleled.

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Marked success has also been had in bronchitis, in restoring broken down constitutions and in arousing torpid, nervous and debilitated systems to strength and activity.

For its success in other cases, and the great favor given the Turkish, Chemical and other Baths, see Circular.

Dec. 1, 1863.



FREEMASONS, MONTHLY MAGAZINE,

BY CHAS. W. MOORE,

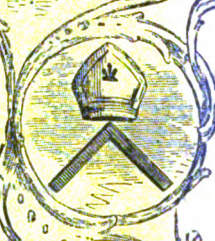
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W. BAKER, SC. BOSTON.

CONTENTS.

THE NEW YORK SUPREME COUNCIL (?) FRAUD,	-	-	-	-	-	-	-	-	-
THE SPURIOUS SUPREME COUNCILS IN THE NORTHERN JURISDICTION,	-	-	-	-	-	-	-	-	74
ORDER OF KNIGHTS TEMPLARS: ITS PRETENDED CONTINUATION AND CONNEC-	-	-	-	-	-	-	-	-	-
TION WITH FREEMASONRY,	-	-	-	-	-	-	-	-	77
GRAND ENCAMPMENT OF MAINE,	-	-	-	-	-	-	-	-	81
UNITED BRETHREN LODGE,	-	-	-	-	-	-	-	-	82
ST. ANDREW'S LODGE,	-	-	-	-	-	-	-	-	83
ABERDOUR LODGE,	-	-	-	-	-	-	-	-	83
MONTACUTE LODGE,	-	-	-	-	-	-	-	-	86
PRESENTATION IN HAMPDEN LODGE,	-	-	-	-	-	-	-	-	87
THE TALISMANIC HORN,	-	-	-	-	-	-	-	-	88
GRAND LODGE OF MASSACHUSETTS,	-	-	-	-	-	-	-	-	89
ORGANIZATION OF G. LODGE OF MASSACHUSETTS,	-	-	-	-	-	-	-	-	90
IMPRESSIVE MASONIC INITIATION CEREMONIES OF THE ANCIENTS,	-	-	-	-	-	-	-	-	91
PROGRESS OF MASONRY IN CALIFORNIA,	-	-	-	-	-	-	-	-	92
GRAND BODIES IN OHIO,	-	-	-	-	-	-	-	-	93
ARMY MASONRY,	-	-	-	-	-	-	-	-	93
ONE MORE PATRIOT GONE,	-	-	-	-	-	-	-	-	94
GRAND LODGE OF COLORADO,	-	-	-	-	-	-	-	-	95
OBITUARY,	-	-	-	-	-	-	-	-	95
MASONIC CHIT CHAT,	-	-	-	-	-	-	-	-	96

LETTERS.



List of Letters from Nov. 23 to Dec. 28.

BUSINESS. J M Porter, Easton, Pa—N D Kelley, West Harwich—K H Von Rensselaer, Cambridge. O—M D Butts, Kankakee, Ill—L M Lowell, Bridgewater, Mass—D M Mallock, Orillia, Canada—J H Drummond, Portland, 2—M Prescott, Springfield, Ms—C H Ten Enck, Jacksonville, Ill—N B Shubarth, Providence, A & Weeks, Marlboro'—H B Congdon, San Francisco, Cal.

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Nov 1, 1862.

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Boston, Jan. 1, 1864.

No. 352, Washington St.

THE

FREEMASONS'

MONTHLY MAGAZINE.

VOL. XXIII.

JANUARY 1, 1864.

No. 3.

THE NEW YORK SUPREME COUNCIL (?) FRAUD.

IN our last and previous numbers we briefly referred to the deception, amounting in fact to forgery, or something very like it, which had been practised by the self-styled "Supreme Council" at New York, in regard to recent communications with the Grand Orient of France. It was only in our power, on those occasions, to allude to the subject briefly, and to cite the exposure of the fraud, made with such ability and fearlessness by our New York contemporary. The matter is however far too serious to be passed over so lightly. It is fraught with consequences of the most imminent danger to the very cause of *Masonry* itself, and we feel bound, by every tie most solemn and binding upon a Mason's heart, to hold it up to that reprobation which it so manifestly deserves. In the discharge of this duty, which, notwithstanding all the unwarranted and evil acts of the spurious and self-constituted "Supreme Council" at New York, we yet feel to be a very painful one, we desire and hope still not to transgress the actual limits of Brotherly love. Such love, however, let it be remembered, does not consist merely in flattery and soft words. There is no less true Brotherly affection in plainly and unreservedly rebuking the errors of a Brother, than there is in consoling his affliction, or relieving his distress. Moreover, in the present case, it must be borne in mind that the interests of *Masonry at large*, are, as we have said, at stake, and consequently, as in Political Economy, the good of the *many* must be regarded, and not the conveniences or pleasure of the *few*.

A reference to our short article at page 17 of our November number, will show distinctly the fraud and deception, that has been committed, which are briefly these:—that the self-constituted, and as we have else-

where shown, utterly illegitimate "Supreme Council" at New York, recently published, or caused to be published, throughout the country, what *purported to be a true translation* of the decision received by them from the Grand Master of the Grand Orient of France, in reply to their application, made in November, 1862, *under false representations*, for an exchange of Representatives with that Illustrious Body. In this publication it was announced that "the Ill. and Puissant Brother Heuillant had been admitted to the rank of Grand Representative for (we beg especial attention to the words) *the Supreme Council of the UNITED STATES*, near the Grand Orient of France: and that the Ill. and Puissant Bro. John J. Crane is named Grand Representative of the Grand Orient of France near—(again we would have the words marked)—*the Supreme Council of the UNITED STATES.*"

Such were the statements contained in the translation of the French document *published under the authority of Mr. Hays and his associates of the illegal Body* in New York, which has, for sometime past, been endeavoring to usurp the powers, place and authority of the Supreme Council of the Northern United States. We need hardly observe that, were those statements and that translation true, it would be an *authoritative acknowledgment*, however mendaciously and fraudulently obtained, on the part of the Grand Orient of France, of the claims so impudently and unwarrantably set up by this spurious New York organization: and such *must unquestionably* have been the intention of the publication. Here then we reprint the correct and authorized translation of the same document, as issued by the Committee of Foreign Correspondence of the Grand Lodge of New York, the publication of which has led to the detection of this audacious fraud and falsification.* The two passages in this, their original and true form, read respectively, as follows:

(1.) "The Ill. and well beloved Brother Heuillant is admitted by us in quality of Representative (garant d'amitié) of the Supreme Council of the STATE OF NEW YORK, near the Grand Orient of France." And

(2.) "The Ill. and well beloved Brother John J. Crane is named Representative of the Grand Orient of France near *the Supreme Council of NEW YORK.*"

The difference then between the false and the true translation is precisely the difference between the *United States of America, North and South*: and the single *State of New York*! A falsification certainly of no trivial magnitude!

From the true document we are led to infer, that—*quocunque modo*—Marshal Magnan had been induced to believe that a Supreme Council had

*A copy of the original document in French is in our hands, and will be given hereafter.

been regularly established for the *State* of New York, probably with the consent of the two existent and legally constituted Supreme Councils of the United States, or at all events with that for the Northern Jurisdiction. From the *false* translation, no other conclusion can possibly be formed than, that the Grand Orient of France, with its Grand Master, Marshal Magnan, had suddenly, in the most unwarrantable and unmasonic manner, undertaken to ignore the existing Supreme Councils for the North and the South, and to acknowledge, in their stead, this *new*, self-constituted Body of New York, as what it so audaciously claims to be—the *one Supreme Council* for the *United States of America* !

This comparison, or contrast, shows plainly the connection of *cause* and *effect*, in reference to the fraudulent falsehood palmed off by Mr. Hays and his coadjutors—might we not more properly say, co-conspirators ?—upon the Masonic Fraternity of America !

The *crime* is proven, and the *motive of the crime*, and that with as irrefutable clearness, as would be required in any Court in the land, upon a trial which imperilled the liberty, or life itself, of the prisoner at the Bar !

Now what must inevitably be the result of an exposure of this disgraceful kind, as bearing upon men, many of whom are, and all of whom claim to be, leading Brethren of our Order ? What but great scandal to the cause of MASONRY in general, and great cause of exultation to its enemies in particular ?

It is known to all men that Masonry claims to base itself, not upon Charity and Brotherly Love alone, but also upon Honor, Virtue, and TRUTH. Take away any one of these fundamental principles, and Masonry becomes at once a shameless sham. TRUTH may indeed be justly regarded as the principal and parent of them all, for without it there can be no true Charity, Friendship, or Virtue—without it no society at all could possibly exist : and, least of all, such an association as the Masonic one, where the implicit reliance of Brother upon Brother is a matter implied in the very constitution of the Order. It is true indeed that Benevolence or Brotherly Love is generally and properly put forward as the Cardinal Virtue to be exercised by the good Mason, but not to the exclusion or neglect of the others, and least of all of TRUTH. All the virtues to be practised by the good Mason, as by the good Christian, are indissolubly linked and bound together, so that the omission of one involves, of necessity, the dissolution and destruction of the whole. While led to this subject, it may not be unprofitable either to our Brethren, or more particularly to those in New York, who, either as deceivers or deceived, have been connected with the dishonorable transaction now under review, if we briefly mark the respective claims of Benevolence and Truth.

Rather than call the former a virtue, as we have done, it would be more correct to say, that it constitutes the peculiar field, in which Masons must put forth and exercise *all* the virtues. The same reasonings and authority recommend its practice to the Mason, as to the Christian; and these are of the most solemn character, while the happiness of Society at large, and of our Order in particular, almost altogether depend upon their being faithfully followed. "This (says Lord Bacon) of all virtues and dignities of the mind is the greatest, being the characteristic of the Deity. Without it Man is a mischievous, busy, wretched thing, no better than a kind of vermin. Goodness answers to the theological virtue Charity, and admits no excess but error. The desire of power in excess caused the angels to fall,—the desire of knowledge in excess caused man to fall; but in Charity is no excess—neither can man nor angel come in danger by it." It is Benevolence alone that can check and counteract the most universal of all the evil propensities of our evil nature, namely, selfishness and cruelty. This is really one and the same principle, but bearing different names, according as it is quiescent, or active; in other words, while cruelty is aggressive selfishness is mainly defensive, and the original principle of both is a disregard of the happiness of others, when it interferes with the convenience, or advantage of self. "Selfishness (to quote Lord Bacon again) is the wisdom of rats, that will be sure to leave a house somewhat before it fall; the wisdom of the fox, that thrusts out the badger, who digged it and made room for him; the wisdom of crocodiles, that shed tears, when they would devour;" and this feeling must appear to be peculiarly inconsistent with Benevolence, as well as with the principles and practice of Masonry, because it is in fact inconsistent with even the normal relations of society, which could not exist at all, if every man were merely and exclusively selfish.

These remarks may suffice to define the limits and operation of Benevolence,—remarks confined to a practical view, showing that it is absolutely essential to the existence of *all* society, and how much more of *Masonic* society! But Truth is no less essential not merely to *Masonry*, but to *Manhood*; for the *liar* has in all ages been regarded by the better and more civilized portion of mankind, as a coward, and no man. Of all the moral virtues it was the most highly valued by the ancients, mainly because, being one of the strongest proofs of moral courage, it was a principal element in their idea of heroism. Well said the great Roman Orator: "It is upon *Truth*, that not only the plans and safety of all of us, who engage in public life depend, but even our reputation itself." Equally so the great writer from whom we have more than once quoted—Bacon—"No pleasure is comparable to the standing upon the van-

tage ground of *Truth*." Better still the sacred writer Esdras, "Great is *Truth* and mighty above all things." And best and mightiest of all, by converse inference, were the words of *Him*, who spake as never man spake, and who identified *Lying*, or the want of Truth, with the great spiritual Enemy of the Human race: "For he was a liar from the beginning and the father of it." Confining our remarks however again to the lower and more practical view, we must repeat that *Truth* is a virtue quite indispensable to the economy of all society, and pre-eminently so to that of Masonry. If men in general—looking at the world at large—were to lose their feeling of obligation to speak truthfully, no man could rely upon any information beyond the limited result of his own experience. A community of *liars* could not exist as a society, and proportionally great is the danger, when even a *few* such characters gain admission into a society. The very success of falsehood is a consequence of that reliance which society places upon all probable statements, and from these facts we infer the intention of Providence respecting it, as well as the existence of that instinctive tendency towards it, which is felt more or less by all men, no matter how *depraved by habit*.

We have little doubt that many of our readers will deem a great part of the foregoing observations to be, at the least very unnecessary, inasmuch as they do not require at this day, to be instructed in the great principles of ethical philosophy. That the great body of our Brethren do not require any such instruction we are very well aware, and two years ago we should not have thought of writing in so didactic a strain. But recent events, and especially those most evil and untoward acts, that have transpired in connection with the supposititious Council at N. York, have convinced us, particularly as that Body is and has been actively seeking to gain supporters among our less experienced Brethren in this State—that there is an absolute need for all to be reminded of those great truths, and of that *Truth* itself, of which the Hays-intriguers have shown such an utter—such a mournful forgetfulness. It may be—we trust it will be—that some of the less hardened and reckless even of that Body, may be recalled by our words to a repentant recollection of their earlier and brighter days, and thus be led to renounce their errors and to seek reunion with the great and true *Masonic Body*, to which they have of late not only been acting with faithlessness and folly, but have been bringing upon it by these, their now exposed frauds and falsehoods, scandal and contempt throughout the community at large. Most fervently and heartily do we pray—whether our weak words have any effect or not—that, for their own sakes—for the sake of the Masonic Mother, whose fond and loving heart their unfilial conduct has so deeply wounded—and for the sake of the wide-spread Ma-

sonic family who have been subjected by it, however unjustly, to a share in the opprobrium due only to themselves—that this so desirable an event may speedily occur; that repentance may take the place of rebellion—*Truth of Treachery*. When that takes place, no one will be more ready than ourselves to hold out the right hand of fraternal forgiveness, and to welcome the wanderer back: and as, in the discharge of duty, we have not hesitated truthfully to reprobate the offence, so then, in the interests of Masonic Mercy, we shall be no less ready to urge the Brethren to join with us in the spirit of a poet Brother's words:—

“For, if the bad spirit is chased from the heart,
And the lips are in penitence steeped,
With the wrong so repented, the wrath will depart,
Though scorn on injustice were heaped;
For the best compensation is paid for all ill,
When the cheek with contrition is wet,
And every one feels it is possible still,
At once to forgive and forget.”

While however no symptoms of that repentance and contrition are as yet exhibited—while, indeed, on the contrary, as has recently been shown by several publications in N. York, so far from recanting or repenting, these co-conspirators seem bent upon braving the matter out and backing one untruth by another—we can listen only to the voice of stern duty, which, in the interest of *Truth*, *Honor*, and *Masonry*, commands us to hold up these worst enemies of our Beloved Order, to the indignant scorn, not only of all the Brethren, but of every man who has manliness and principle enough to love and abide by integrity and Truth, and to scorn and shun forgery and falsehood.

We trust it does not require any appeal from us or others to urge those parties who have been made unconscious accessories to this most disgraceful intrigue, to take such steps as can alone save them from sharing in the ignominy and disgrace with which the guilty leaders of it are being already most justly visited. Loud as is the voice of indignant condemnation, which the exposure of these dishonorable proceedings has drawn forth from the Masonic Body, its tones, we are convinced, are mild and musical, compared with that stern and overwhelming clamour of contempt, which will, ere long, be heard resounding throughout the whole Fraternity, not only in America, but in Europe, especially in the two lands, whose highest Masonic Bodies have been by these acts of the document-forgers of this pseudo Council of New York, involved, however innocently, in no small share of the disgrace. We mean, of course, France and Scotland—the one the Home of the Grand Orient, the other

the parent-land of the Ancient Scottish Rite. Now that the deception has been exposed, not by any mere unsupported assertions, but by *incontrovertible proofs*—proofs that leave to the conspirators no possible avenue of escape from the deeply-disgraceful charges of forgery and falsehood, all true and honest Masons will, of course, be daily looking for the performance, on the part of those collaterally involved, or artfully entrapped into this mesh of deceit, of that which can alone save themselves from being overwhelmed in the slough of despond. In this category we have, in the first place, several men of high position and character, such as Marshal Magnan, M. Heuillant, Br. Crane ; and, indeed, several other “good Masons and true,” whom we know nothing short of the most gross and reckless misrepresentation could ever have led to connect themselves in any way, with the Hays plot or party. The insult put upon the two first, and, through them, upon the Grand Orient of France, is one of the deepest-dye. Even were a man in private life to alter some important words in a letter received from a friend—*words strongly affecting the receiver’s own interest*—and then show the copy of the document thus altered, amid a circle of mutual acquaintances, it would very justly be reckoned so serious an offence against those laws that govern the intercourse of gentlemen, that the offender would speedily, on the exposure of his conduct, be spurned by all honorable men. How much more grave is the offence, and deserving of graver condemnation, which takes for its object no less or lower a mark, than the illustrious Head of the most illustrious Masonic Body in the French Empire ! We can well appreciate and sympathize with the indignant and wounded feelings, with which the news of this forgery and its subsequent exposure, will be received by Marshal Magnan and M. Heuillant, and their Brethren of the Grand Orient of France : nor can we for a moment doubt, but that they will promptly adopt such measures, as their wounded dignity and honor plainly require. And, in this connection, let us observe, that it is not merely as Masons we are grieved at this most unhappy transaction, but also as Americans. Europeans generally are somewhat ready to lay hold upon any little failing or flaw in our individual and national character, and to criticise it with severity, as a proof of the unsound character of our social and political Institutions.

We do not think our Masonic Brethren of France are affected beforehand by unkind prejudices against us ; but still, cognizant as they are of the feeling generally entertained in the community around them, what an evil effect upon their minds may not be produced, when they shall have learned that a Body of men, *claiming* to be the highest Masonic organization in America, and certainly including in its ranks more than one, who

had gained distinction as a Mason, have been systematically carrying out, in the matter of the pseudo-Council, an artfully and impudently devised deception, which they have at last brought to a climax by forgery and fraud! Their first and most natural thought will be—"These bitter stories, so current around us, of Yankee sharpness and overreaching, must be all too true. If leading Brethren of our ORDER could, collectively and individually, be guilty of such acts as these, what can we expect of the great Body of the people, who are bound by no such obligations of Truth and Honor as we, Masons, are?" Such must naturally be the tenor of our French and Scottish Brethren's thoughts, when the news of this scandalous exposure reaches them. They will not know, for a time at least, as *we* do, that nothing could possibly be more unjust, than to identify the Masonic Body of America, or its character, with the acts of this small conspiring clique in New York. They will not know that only a very small number of active, intriguing and evil spirits were the "wire-pullers"—the "fons et origo"—of this entire stream of filth and folly,—that Brethren of integrity and honor, like Bro. J. J. Crane, have simply been dragged in blindfold, by wilful and wicked misrepresentation, in order that the broad shield of their honorable name, might, like that of the huge Ajax to Teucer, be a bulwark and defence, from behind whose shelter they might in greater safety discharge the arrows, destined, as the event has proved, to inflict sharp and stinging wounds on the Masonic Body. As we think of these things, we confess that even a stronger and sterner glow of indignation rushes through our heart against men, who could thus be so unprincipled and wicked, as remorselessly to bring down disgrace, not only on their ORDER, but their FATHERLAND. Such conduct can, we believe, only originate in that humanity-curse of *selfishness*, of which we have already spoken—for selfishness can be exhibited quite as effectively and evilly in the form of a restless and spurious ambition and desire of self-aggrandizement, as in the love of money, or any other way—and the same curse will attend it in the one case as in the other—

"High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch concentred all in self,
Living, shall forfeit fair renown,
And doubly, dying, shall go down
To the vile dust from whence he sprung,
Unwept, unbonored, and unsung!"

But it is not towards the course to be taken by Marshal Magnan, M. Heuillant, and the Grand Orient of France, that the Masonic Fraternity of

these States are now solely, or indeed chiefly, directing their eager and anxious glance. They are looking to see Brother Crane and those other honest Brethren, who they feel assured could never have been *willing accessories* to this scheme of deceit and fraud, come forth from the foul den of evil, into which they had been entrapped, and, in the clear and healthy atmosphere of pure Masonic life, cleanse themselves from the contamination, which even a partial association with what is corrupt and bad, cannot fail to convey. They are looking too, and that with, if possible, even keener and intenser gaze, to behold the GRAND LODGE of NEW YORK assert its dignity, and vindicate its outraged honor.

That illustrious Body had been led—we can only imagine by the same falsehoods, of which others were the victims—to endorse and countenance in the record of its proceedings, this illegitimate Council, and the *very act and document issuing therefrom, which is now branded before the world as a forgery and falsehood*. It is evident that only one course remains for the GRAND LODGE to adopt, nor, knowing as we do, the honor and high principle of many of its members, do we doubt for a moment that that course will be promptly pursued. Now that the eyes of its members are opened to the true nature of the organization, to which they had been led to give their countenance, and to the fact that they had unconsciously been performing the unenviable part of patrons of FALSEHOOD, they will hasten to clear themselves of so foul a reproach.

The FRATERNITY at large have already begun to show, by very significant and unmistakable signs, the indignant feelings excited in their hearts by the scandal brought upon them all by this disgraceful affair: and, so far from seeking to check such just and righteous indignation, we trust to see it find expression shortly in a more systematic and solemn form. Every Lodge, and every member of a Lodge, who reflects calmly upon these extraordinary circumstances, cannot fail to see that an act of this kind, on the part of men *seeking to maintain, however fraudulently, an elevated position in Masonry*, and stamped before the world with the infamous brand of falsehood, must of necessity reflect more or less of its opprobrium upon each member of the Body. Under such opprobrium however we have no right to lie. Let us therefore one and all—all who love Honor and Truth—all who are worthy of our Masonic name and true to our Masonic vows, discountenance and condemn by all lawful means, this vile scheme of presumption and ambition, of folly, fraud and falsehood, which has inflicted so deep a wound on the heart of AMERICAN MASONRY!

THE SPURIOUS SUPREME COUNCILS IN THE NORTHERN JURISDICTION.

NO. III.

About the 12th of July, 1837, Henry C. Atwood was expelled from all the rights and privileges of Masonry, by the Grand Lodge of New York. His turbulent spirit could not bear this without rebelling, and accordingly, as Dr. Folger on page 225 says, "On the receipt of the information 'St. John's Grand Lodge' was organized, and, as such, continued to practice the ancient rites and ceremonies until 1851." The conduct of this man in New York has probably done more to injure Masonry in that State than any, and all other causes. From 1837 to 1851 he was the moving spirit, if not all the time the presiding officer of this spurious Grand Lodge. An outcast from the society of Masons he believed *himself* to be Masonry—that in him were concentrated and embodied all the power, and all the knowledge of the different Masonic organizations which existed in the United States. He established Lodges, Chapters and Encampments with the same facility with which he organized Consistories and other bodies of the Ancient Accepted Scottish Rite. He issued edicts and decrees; circulated addresses, pamphlets and documents with the most unblushing impudence. The Lodges and other Masonic bodies organized by him in New York, conferred what they called *the degrees*, upon all whom they could induce to receive and pay for them, no matter from what jurisdiction they came. During those years it was no uncommon thing for persons visiting New York to be inveigled into these spurious bodies, and upon returning home, to find that they were not recognized, and that they had been swindled out of their money by an organized band of sharpers. "Not a Grand Lodge in the United States or Europe recognized his pretensions, and the members of every Grand Lodge in America were prohibited, under the heaviest penalties, from holding Masonic intercourse with this revolutionary body, its members, or Lodges." This man became known throughout the Masonic world as "*the notorious Henry C. Atwood*," "the agitator and general disturber of the Order in New York."

Through the illegal acts of this man, Dr. Folger attempts to trace the succession of the spurious Hays Council of New York. In my judgment it would have been better, if possible, to have left the succession in abeyance for a few years, rather than to blacken it with the name of Atwood, more especially as he never had any connection with either Cerneau or Hicks, and was deemed by their successors as an illegitimatist. Atwood never received the 33d degree from Cerneau or Hicks, and was never recognized either by them or their followers.

On page 181 of Folger is the following legend:—

"A singular circumstance in connection with our history, occurred four days before his disease," (De Witt Clinton, who died Feb., 1828.) "It was the time of the Annual Communication of the Grand Chapter of Royal Arch Masons at Albany, and Bro. Henry C. Atwood being a delegate from his Chapter that year, and having been previously exalted to the thirtythird degree, bore his Patent with him and waited upon Mr. Clinton, at his residence, in order to have it confirmed, by his signature. Mr. Clinton was much out of health at that time, but being well acquainted with Bro. Atwood, received him with great kindness and

cheerfully confirmed his Patent by his signature, remarking as he done so, that he was happy in being able to perform this service for an old friend, and that he might possibly live to see the day when that paper would be of great service to him."

For some reason this is deemed important, simply, I suppose, that it connects Atwood with the old Cerneau Council, and because only in this way could the Atwood Council and that of Cerneau be seen to have anything to do with each other. The Supreme Council of Cerneau was formed for active operation as has been shown, Nov. 23, 1827; Atwood was not present at that meeting. His name nowhere appears in the proceedings. On page 181, Appendix of Folger, is a list of all the officers and members of all the Cerneau-Hicks bodies, but Atwood's name does not appear there. On page 227, Appendix of Folger, is a list of the "Grand Dignitaries, Grand Officers, effective members, absent and honorary members of the United Supreme Council," but Atwood's name is not among them. The Appendix also contains a list of all the Princes of the Royal Secret in 1832, belonging to, or connected with, the United Council, or which formerly belonged to the Cerneau-Hicks Council, but Atwood's name is not among them. His name nowhere appears previous to 1837 on any page of Folger. Among the documents of the old Cerneau-Hicks body, I find no mention, no allusion to Atwood by name, or otherwise. He was not a man to remain quiet in any organization with which he was connected. If Dr. Folger could have found in any document any reference to Atwood, be assured it would have been made to appear. But Dr. Folger well knows that Atwood was utterly repudiated by all the old Cerneau Council; that Judge Naar, who was the last acting S. G. Com. of that Council, has positively declared, that "after Atwood's expulsion by the Grand Lodge of New York, in 1837, he was never recognized in any branch of Masonry,"—that the Judge was one of the Grand Stewards' Lodge before whom Atwood was tried, and that the Judge moved his expulsion. We then find no reference or allusion to him among the Cerneau-Hicks Council, or the old Sov. G. Consistory, and that the men with whom he now claims companionship were moving his expulsion from all the rights and privileges of Masonry.

But did the Hicks Council have any Patent? Has any existed since the days of the Sov. G. Consistory? Has any body ever seen one of them? Did any person living ever see this Patent of Atwood? It is really of no consequence whether it ever existed or not, but I desire to show with how much labor Dr. Folger endeavors to make appear, what is apparent from his efforts, never existed. Dr. Folger has spread out in his Appendix all the Patents granted by the old Sov. G. Consistory, and by all the other bodies, with great care. But nowhere has he set out any Patent granted by the Cerneau-Hicks Council. Why not? Because none was issued. No documents, which could be got at, by any labor, have been omitted by Dr. Folger. If they were ever granted the Dr. would have them. The conclusion must be, that this Council never granted any Patents.

But where is the Patent of Atwood, with the providentially obtained signature of Clinton? What man or woman ever saw it? Why is it not set forth among the other documents in the Appendix of Dr. Folger? Remember that this Pa-

tent was sacred in the eyes of Atwood. It had the signature of De Witt Clinton, and as such, if for no other reason, would be carefully preserved, if it ever existed. Atwood died in Sept. 1860. His family would have carefully preserved this Patent, to whom he had shown it so many times, telling them of the "singular circumstances" under which he obtained the signature of that distinguished Mason, and of the flattering language in which the great man had called Atwood his old friend. Hundreds of men might be brought forward who know the sign manual of Clinton to attest to the genuineness of the signature. But no one has been called; no one has ever seen it. If that Patent ever existed, it is now carefully preserved, and Dr. Folger would have had it in large type in his Appendix. But it never existed. It is all a myth, and this whole story only serves to show, to what strait the friends of Atwood are put, when they try to connect him with Cerneau and Hicks.

Dr. Folger says on page 221 :—

"1835. The regular meetings of Lafayette Chapter of Rose Croix were continued. Bro. H. C. Atwood had been presiding officer for a long time. The treaty of union and amalgamation of 1832, caused dissension and the members of La Fayette, revolted and declared its independence."

This Chapter of Rose Croix, it will be remembered (pp. 13,14, of previous number,) was silenced by the same decree which terminated the existence of the Sov. G. Consistory. Oliver M. Lounds was then its presiding officer. The Hicks Council so considered him. Atwood's name is not in the Charter. Dr. Folger sets it out in his Appendix. Atwood's name nowhere appears. Remember that it was the height of antimasonic excitement; that the whole Institution was in despair; that Folger says, the bodies were neglected, and then consider whether it is reasonable that the Hicks Council revived this La Fayette Chapter, when they could not keep their Council together. But admit that they did—grant that the Hicks Council reestablished this Chapter, with all the power and authority this illegal Council could give it, and we then have a revolt by this Chapter, and an independence established by it. An independent Chapter of Rose Croix, independent of the Hicks Council, independent of every body and every thing. What an anomaly in Masonry this La Fayette Chapter of Rose Croix became! But through this independence Dr. Folger proposes to prove the connection of Atwood with Cerneau. And it will appear that this Chapter finally grew up into a Supreme Council. But the truth is that this Chapter was never revived. It died out as the Sovereign Grand Consistory did, and Atwood never belonged to it. It is singular that Atwood's name nowhere appears in any proceedings prior to 1850,—nor in Dr. Folger's book until after 1837, when he inaugurated his spurious Grand Lodge in New York. That Atwood subsequently obtained the Charter granted by the Sov. G. Consistory in 1825 to La Fayette Chapter, I don't deny. How he obtained it I shall endeavor to show. But this Charter gave him no authority to act under it; no more power than any other defunct Charter would have given him, which the Grand Lodge of New York might have filed away in its archive.

G.

ORDER OF KNIGHTS TEMPLARS:

175

PRETENDED CONTINUATION AND CONNECTION WITH FREEMASONRY.

[Continued from page 47.]

About the middle of the 18th century, it began to be currently reported that the Order of Templars, had never been totally suppressed, but had been secretly continued and was still in existence. According to one account, successors of the ancient Templars were to be found at Rome, Cologne and Tyrnau in Hungary. Another pretended that the Order had been secretly continued in France. These reports found credence among many persons, who bearing in mind the former wealth, power and extent of the Order, imagined that some mode of perpetuating it might indeed have been discovered. Among those who held these opinions, the Freemasons were especially prominent, even Munter and Herder placing implicit reliance in the story of the Order's continued existence.

Several works on the subject were published, and as the Order of the Temple was at that time generally considered as the cradle of Freemasonry, the members of the fraternity also lent their aid in cultivating this field of literature. A very brief examination of these works, however, will show that their authors knew but little either of Templarism or Freemasonry, while on the other hand those who did know the actual truth, concealed it out of interested motives. Had the true internal nature of Templarism been understood, it would have been apparent to all, that the whole policy of the Order had become extinct with its suppression, and that no motive any longer existed for its continuation or preservation. Its power had been annihilated, the attainment of its political aims was now out of the question, and its restoration was an impossibility. It would have been useless to attempt to propagate the secret doctrine of the Order, or *Templar mystery*, for with the fall of the Order, that mystery again became the property of that free-thinking world from whence it emanated, and assumed the various forms of religious indifference which have been known as Deism, Atheism, Rationalism, &c. Had the Order in reality continued to exist, it would undoubtedly have been discovered and exposed by the Dominicans of the 14th and 15th, or by the Jesuits of the 16th and 17th centuries, from whose vigilance no secret societies ever escaped. It is true, nevertheless, that at the period of the suppression of the Order, there were still many Templars remaining, who might have perpetuated the Order, had it been possible to do so. The Order at that time consisted of more than 20,000 members, scattered throughout Europe. Most of the Templars out of France were not even arrested prior to the commencement of the process against them. Consequently many, especially the English and German Knights, had ample time to secure their personal safety and prepare for the impending storm. Even in France, during the process, there were many who were not arrested; thus at the time of the Council of Vienna, there were more than 1500 Templars residing in the neighborhood of Lyons.

As regards the Superiors of the Order, the Grand Master, De Molay, and the Grand Prior of Normandy, Prince Guido of Auvergne, were burnt at the stake. The Grand Prior of France, Hugo de Peyraud, the most eminent Knight of the Order, next to the Master, and the Grand Prior of Aquitania and Poitou, Gode-

froy de Granville, were condemned to imprisonment for life, and died in want and misery. The other Grand Priors succumbed to the vigilance of the Provincial Synods and abandoned their districts, thus among others Jacob de Montecuccho in Italy, Otho de Baldrick in Apulia, Albert de Canellis in Sicily, and Berchram von Ezweek in Bohemia. William de la More, in England, died in prison. Frederic von Alvensleben in Germany entered the Order of St. John; Wildgrave Frederic von Salm in Germany renounced the Order and returned to the world. The two chief priests of the Order, were Raynal de Pruino, and Peter of Boulougne,—the former died mad, and the latter escaped from prison and fled—according to a Masonic tradition—to Scotland. Besides those Knights who were executed, many died in prison, others in attempting to escape. The greater number however, were restored to liberty after the suppression of the Order, some entered the convents and monasteries, and not a few wandered about in poverty and want. In the March of Brandenburg, the Order was only formally abolished in 1318, when the Knights united with the Order of St. John. In Bohemia, many commanders bequeathed their possessions to their families.

It must be evident that the fugitive Templars, could not possibly have perpetuated their Order; still less could those who afterwards made their peace with the authorities. We must therefore consider those Societies or Orders, with which the members of the fallen Order were subsequently connected, and first among these, stands the Order of Hospitaliers, or Knights of Malta.

We cannot believe that those Templars who entered this Order, could by any means have retained either their policy, their dogma or their rite. Both Orders hated each other and the Knights of Malta would certainly not have adopted the system of the fugitive Templars; besides which we know that the former always remained true to their original principles. They possessed, it is true, the same religious ideas, the same sort of Illuminism as did the Templars, but unlike them had never reduced it to a secret system or rite. On the contrary, warned by the example of the Templars, they carefully eschewed every taint of Templarism. They continually remained loyal to the papal policy, and when warned by Clement V. of the rising distrust and suspicion of their Order, they at once put forth all their energies, and by their conquest of Rhodes, and their victories over the Turks, gained great applause and renown. The Pope recompensed them with the treasures and estates of the Orders of St. Simeon of Constantinople and Corinth, and of the Holy Sepulchre and St. Lazarus of Jerusalem, which Orders had previously been connected with that of the Templars. Still later (1530) the Order again commenced a naval warfare against the Turks, but after the middle of the 18th century it began to decline rapidly. At the time of the French Revolution the whole Order consisted of but 3000 members, and at present is known only as a decoration for the nobility. In England, the Order became extinct in the 16th century, having yielded to the storm of the Reformation, as in France, it gave way before that of the Revolution. The provinces of Castile and Arragon, after the peace of Amiens (1802), gave up their organization, and affiliated with the Order of Christ. In Austria and Prussia, since the peace of Presburg (1806) the Order of Malta and of St. John, exists merely as an honorary decoration.

Malta itself fell into the hands of the French, in 1798. The chief seat of the Order was then transferred to Catania in Sicily, and in 1826 to Ferrara, it then having but few members and no possessions or importance. We must therefore look elsewhere for a continuation of the Order of Knights Templars. The modern Order of the Temple, at Paris, require their candidates to make a solemn declaration that they do not belong to the Order of Malta, or that they abjure the spirit of rival hostility which actuated the Knights of St. John in former days against the Templars.

In Spain and Portugal, the Order of the Temple was for a time continued under another name. In these countries the Order had been actively employed in a warfare against the Moors; in fact, very few of the Spanish and Portuguese Knights had ever been in Syria or the East, and for this reason they always remained truer to their original nature and tendency, as well as to the orthodox church. In Portugal, the Templars constituted as it were the standing army, and Portuguese Knights alone were received in the Order. The close relationship between the Order and the Cistercian monks, was never relaxed, the priests of the Templars being always chosen from among the latter. For these reasons, the Arragonese and Catalan Knights were absolved at the Councils of Tarragona and Salamanca (1312). The Pope, at one time had in view the fusion of the Templars with the Hospitallers in Spain, but King James II., of Arragon, sent his councillor Ramon de Villanova to him in December 1312, strongly protesting against this project, and finally succeeded in obtaining the papal permission to institute the Order of Montesa (1317) which was composed of the remains of the former Order of the Temple, and may thus be considered as a continuation of that Order. But the Order of Montesa had but an ephemeral existence and was soon afterwards merged into that of Calatrava. In 1318, there arose a Chivalric Order in Portugal, called the Order of Christ, which was composed of former Templars, who retained the white mantle and red cross, adopted the statutes of the Cistercians, inherited the Templar possessions in Portugal, and had their chief seat at Tomar. As this new Order was in fact a continuation or branch of the old Order of the Temple, it was looked upon with disfavor by Clement V., and was only finally confirmed by Pope John XXIII. in 1319. The latter was favorably disposed towards the Templars and would gladly have revived his Order, but did not dare to do so, for fear of France; he therefore contented himself with perpetuating the memory of the former Order of the Temple, in that of Christ, which was employed solely in combating the Moors. In this Order, we can find no trace of the ancient Templar system or nature; and the secret doctrines of the former Order could certainly not have long been concealed from the Portuguese Inquisition, had such in reality existed. The Order of Christ, soon underwent a great change, as in 1496, Pope Alexander VI., released its members from the vow of celibacy, and it thus assumed a secular, and in fact altogether civil character. Vasco de Gama, Albuquerque and Juan de Castro fitted out their expeditions of discovery under the banner of the Order of Christ, and the Marquis Pombal, rewarded those persons who took stock in the Brazilian trading-company, with membership in the Order. It still exists, but merely in name, for its privileges have been greatly limited by Don Miguel. The Pari-

sian Templars hold no communication with this Order, regarding it merely as a degenerate soion of the Temple Order.

Had the Popes really restored the Order in the 14th century, this fact would not have been without a precedent in ecclesiastical history. The Spirituals among the Franciscans,—the Fratricelli, were abolished by Boniface VIII., but nevertheless made continual efforts to be restored. John XXII., and Benedict XII., refused to receive their emissary Philip of Majorca, and when Johannes de Vallibus finally succeeded in reestablishing a small community, Innocent VI., again suppressed them. Yet they continued their organization in secret, until they were ultimately confirmed by the Council of Costnitz as *fratres regularis observantie*. The Beguards and Beguins who were condemned at Vrienna as heretics, were finally tolerated in the 14th century. Even the Waldenses sustained themselves amid all the persecutions of the church. But all these societies were composed of fanatics who, with religious enthusiasm, welcomed persecution and martyrdom, and for this reason continued their existence. It was otherwise with the Templars who did not feel any inclination for such fanaticism. They sought to make their peace with the world, and such peace could not have been found, by continuing an Order that cherished anti-ecclesiastical dogmas and principles dangerous to the state.

Yet notwithstanding, it is true, that the Popes on several occasions contemplated a revival of the Order of the Temple, hoping thereby to gain a powerful ally. So long as they resided in France and were dependant on the King, a restoration of the Order was not to be thought of. Gregory XI., in 1377 returned to Rome, but died the following year. Then commenced the great schism in the church which lasted until 1429, during which period the Popes were powerless. The succeeding Popes down to Pius II., were so sorely pressed by the Council of Basle, that amid the confusion and struggles of the Papacy, the Order was totally forgotten until the conquest of Constantinople by the Turks (1453) again attracted attention to the East and revived the darling idea of the Popes, that of a new Crusade. The Order of the Temple was then remembered; Pius II. seriously contemplated a restoration of the Order, but found that it was impossible, and he then resolved to institute a new chivalric Order. By a bull of the 18th Jan., 1459, he founded a new religious military Order in the island of Lemnos, under the title of the Order of the Virgin Mary of Bethlehem. It was intended to consist of Knights, priests, &c. to elect its own Grand Master, to bear the white mantle and red cross and to wage war against the Turks. All this pointed significantly to a restoration of the Temple Order under a different name. But the Order of the Templars never found any continuation in that of Lemnos, for the former had now been actually extinct for a century and a half, and the latter utterly failed for want of means and members. Had the Templars continued to exist until this time in secret, here would have been the very best opportunity for them to come again to light and revive their ancient Order. But the grave gave not up its dead, the Temple Order remained lifeless, Lemnos soon afterwards fell into the hands of the Turks, and the new Order would now scarcely be remembered if it were not for the papal bull alluded to. All the other religious Orders founded from this time until the days of the Reformation were

totally different in form, nature and object, from the Order of Templars, being generally of a monastic character and of brief existence.

When the Reformation in its progress seriously threatened the Papacy, an urgent need was felt at Rome, to strengthen the declining power of the church, by the creation of a new Order, which should be to the Popes, what that of the Templars once was. From the Society of Ignatius Loyola, Lainez at length succeeded in forming a powerful Order, the chief object of which was the institution of a universal hierarchy. But the Order of Jesuits cannot be considered as a continuation of that of the Templars, because it was created by a necessity of the papal policy, and its actual origin dates only from the middle of the 16th century. Both Orders much resembled each other in form and nature; in form, because all Orders have general features of resemblance; in nature, because both formed their chief aim in the hierarchy, and the necessities of the age required from both, hierarchical tendencies. On one hand a warfare against the Hohenstauffen and the anti-hierarchists, on the other against the Reformation and enlightenment. Both were rich in the education of their age, both possessed large estates and unbounded wealth, numerous and eminent members, were highly connected and presided over a wide sphere of action. The Templar was a wealthy, haughty nobleman, a warlike knight, a polite and pleasure-seeking man of the world, a free-thinker. The Jesuit was a polished man of the world, a crafty diplomat or learned professor, sometimes a strict, sometimes an indulgent confessor; in short the Templar of the 13th century was a Jesuit, and the Jesuit of the 17th century, a Templar. The Order of Jesuits was also a *militia Jesu*, the main support of the papal catholicism and the most powerful opponent of Protestantism, which the Jesuit (like the Templar) concealed within him as a sort of free-thinking enlightenment, while to the people he preached nought but the orthodox doctrines of the church; cunningly ingratiating himself into the good graces of princes, and with the most consummate diplomacy guiding the helm.

[To be Continued.]

GRAND ENCAMPMENT OF MAINE.

THE above Grand Encampment held its Annual Conclave at Portland, in May last, R. E. Abner B. Thompson, Gr. Com., presiding. There was a very general attendance of Grand Officers, and the representatives of all the Encampments under the jurisdiction, together with a large number of visitors.

The Grand Commander's Address is a well prepared and interesting paper. He speaks of the death of two distinguished members and officers of the Body as follows :—

During the past year, our first R. E. Grand Commander, Sir Knight Charles B. Smith, of Portland, has been called from his labors on Earth, and, as we hope, to mansions on High, where sorrow comes no more. His Masonic life is too well known to require recital here, and his integrity and usefulness as a citizen will be remembered by all who knew him. He was buried with the honors of Masonry, under the direction of the Grand Lodge of Maine.

E. Sir Knight, Daniel C. Stanwood, of Augusta, Grand Senior Warden of this Grand Commandery, has also deceased since we last met in this Hall. He was, at the time of his death, Generalissimo of Maine Commandery No. 1, a devoted Mason, an active, intelligent, business man, and one whose loss will be deeply lamented by his family and the community in which he lived. He was buried with Masonic honors. From long personal acquaintance and friendly intercourse with these Sir Knights, I am able to bear testimony to their many virtues, and I truly sympathize with their respective families in the loss they have sustained. I respectfully recommend that the Grand Commandery take suitable action in respect to the memory of these Sir Knights.

Of the present unhappy condition of our country our Brother says—

Deplore as we may, and as every lover of his country must, the sad state of our hitherto singularly favored land, the discussion of the causes which have led to our present condition, and the best measures to be used to restore the blessings of peace to our homes, and happiness to our people, belongs to other places than the Asylum of Christian Knighthood. Our duty as professed disciples of him who came to teach peace on Earth and good will to man, is, to cultivate the pure principles of Brotherly love among all men, and relieve distress whenever opportunity may present. Sir Knights hailing from this jurisdiction, are in the service of their country, both in the Army and the Navy. As warriors, conscientiously battling in support of the institutions of the land, they are discharging one of the highest duties of the citizen; but when the foe is subdued and the sword returned to its scabbard, let them and all of us remember that important duty of charity, so beautifully described in the ritual of our Order.

We notice nothing in the Proceedings of particular interest, except the Report of the Committee on Correspondence, which is a well-written digest of the doings of several of the Grand Encampments of the Northern States. Sir Knight Thompson was re-elected G. Com.; Timothy J. Murray, D. G. Com.; Moses Dodge, G. Gen.; David Bugbee, G. Capt. Gen.; Ira Berry, G. Rec.

UNITED BRETHREN LODGE.

THE officers of this Lodge, located at Marlborough, were publicly installed on Monday evening, Dec. 14th. The attendance of the members with their wives and daughters and female friends, was large, and all seemed to enjoy the occasion. The ceremonies of Installation were performed by the deputy of the District, R. W. Rev. J. W. Dadman, in a very impressive and acceptable manner. The charge to the officers and members was given by M. W. Grand Master Parkman, and we have rarely listened to a more finished extemporaneous performance of the kind. It was fervent, earnest and appropriate. The Grand Master was followed by the Rev. Br. Dadman, in a neat and appropriate address to the Lodge; after which the audience repaired to an adjacent hall where a well spread supper had been prepared for their refreshment. The occasion was one of much interest to all present. The officers for the year are as follows:—

B. Morrie, W. M.—S. J. Shaw, S. W.—E. A. Bradley, J. W.—W. M. Warren, Treasurer—J. F. Cotting, Secretary—P. E. Millay, S. D.—J. W. Homans, J. D.—W. E. Worcester, Marshal—N. Wetherbee, Chaplain—C. E. Hall, S. S.—M. H. Albee, J. S.—S. B. Parmenter, Tyler.

ST. ANDREW'S LODGE.

This favorite old Lodge celebrated its *One Hundred and Seventh Anniversary* by a Supper at the Revere House, in this city, on "St. Andrew's Day," Nov. 30. There was a general attendance of the members, and the tables were bountifully furnished and beautifully spread. The occasion was a joyous and happy one, the interest of which was increased by the presentation of an elegant gold watch and Past Master's Jewel to the retiring Master, W. Bro. C. J. F. SHERMAN, who has presided over the Lodge for the last two years, with signal ability and acceptableness. The former was presented by R. W. Bro. Moore, and the latter by M. W. Bro. Parkman, Past Masters of the Lodge.

We are gratified in being able to add that the disbursements of the Lodge in charity the past year exceed the sum of *Eleven Hundred Dollars*.

The officers are as follows:—Edward Stearns, W. M.—William F. Davis, S. W.—John P. Ober, jr., J. W.—John R. Bradford, Treasurer—A. A. Wellington, Sec.—Thomas E. Chamberlin, S. D.—William Parkman, Jr., J. D.—Albert H. Kelsey, Marshal—John P. Ober, S. S.—Isaac Cary, J. S.—Henry Jordan, Inside Sentinel—Smith W. Nichols, Tyler.

ABERDOUR LODGE.

This Lodge celebrated St. Andrew's Day by a public Installation of the Officers for the ensuing year, and a Festival. It being the last day of the month, none of the Masonic Institutions held regular Meetings, consequently all the rooms in the building were thrown open for promenade.

As this meeting was intended to be a social gathering of the members, to promote acquaintance, the invitations were confined, as far as possible, to them and their ladies. The Lodge was opened in the large Hall, at half-past 7 o'clock. After the opening the ladies were escorted into the hall, and provided with seats, when R. W. Brother John T. Heard installed the following officers:—

C. J. Danforth, W. M.—John Stetson, S. W., Bro. B. F. Stevens acting as proxy—H. F. Spencer, J. W.—A. T. Whitney, Treasurer—D. W. Hodgdon, Secretary—C. H. Allen, S. D.—C. F. Russell, jr., J. D.—C. O. Foster, S. S.—Frederick Allen, J. S.—J. A. Stearns, Chaplain—L. L. Tarbell, Tyler.

The ceremonies were interspersed with excellent Music, under the direction of Bro. A. Knissman, a member of the Lodge, whose music at the regular meetings has been highly praised.

At the conclusion of the installation ceremonies, Bro. Heard delivered the following Address, which was listened to with marked attention:—

BATHAM:—It is usual in inaugurating officers of state, of the church and of societies of almost every name, to mark such occasions, with ceremonies designed to impress the mind not only of the actors but of the witnesses. The President of the United States solemnly takes upon himself under imposing circumstances his oath of office; the king is crowned amidst the dignitaries of his kingdom and the display royalty ever has so abundantly at its command; ministers of religion receive their sacred charge with differences of forms vary-

ing between the imposing rites of the Catholic and the plain ordination of the Puritan Church; and, I repeat, there is scarcely a society, however humble in its extent and objects, which does not in some striking manner induct into office those chosen to preside over it. In like manner, Masonry celebrates according to its peculiar ritual, the entrance of its officials upon their duties. The election of our officers being annual in every Lodge, Grand and subordinate, and our laws requiring them to be formally installed as a prerequisite to the assumption of duties, the services witnessed here this evening become necessarily of frequent occurrence. Ordinarily they are performed in the presence of Masons only, but occasionally a public installation is permitted for the gratification of the families and friends of Brethren. And I trust that they who are now present with us, who are not Masons, have not observed or listened to any thing that has been done or said which has met with their disapprobation.

Our officers when installed cannot resign. When thus formally invested, it is their duty to serve the full term of office. It is not in the power of a Master or Lodge, or both conjoined, to absolve the obligations that installation imposes. By the authority of the Grand Master only, can tendered resignations be accepted, and never would that authority be granted, except under circumstances wherein the welfare of a Lodge or of the general society of Masons urgently required it.

I desire to take this opportunity—the first I have had since your organization as a Lodge,—to express to you my thanks for taking the name of *Aberdour* for that of this Lodge, you having done so in conformity to a suggestion offered by me whilst I was Grand Master. And it may be interesting to some of you and not inappropriate to this occasion, for me to state for what reason the suggestion was made.

As the student of Masonic history well knows, Masonry was first established in an organized form—in the form then as now universally practiced, namely, by charter or letters from existing Masonic authority—by a dispensation from the Grand Master of England, Anthony Brown Viscount Montecute, to Henry Price, Esq., to form a Provincial Grand Lodge in America. This was in 1733. Henry Price,—whose intelligent and beaming countenance the artist has so successfully delineated in yonder portrait and who was then in the prime of manhood,—became and continued to be for several years Grand Master under the dispensation. The American body was called “Saint John’s Grand Lodge,” the first communication of which was held at the “Bunch of Grapes Tavern,” in Boston.

The next European authority given to establish a Lodge in the American colonies, at least in the more Northern of them, came, in 1756, from Sholto Charles Douglas, Lord Aberdour, Grand Master of Scotland. It was for the formation of a working Lodge—the “Saint Andrew’s Lodge” of this city—our respectable and influential sister, who, though now one hundred and seven years old, is still youthful and vigorous.

In 1769, George, Earl of Dalhousie, then Grand Master of Scotland, granted letters of deputation to Joseph Warren—the hero of Bunker Hill—to form a Grand Lodge “in Boston, New England, and within one hundred miles of the same,” which became known as the “Massachusetts Grand Lodge.”

After the revolutionary war, those Grand Lodges were united, and became the present Grand Lodge of Massachusetts; Saint Andrew's Lodge acknowledging its allegiance to it, though it has continued to this time to work under its original charter.

This brief sketch of the introduction of chartered Masonic powers and privileges into this country, will serve to show the propriety of naming Lodges after the leading actors, on both sides of the ocean, engaged in this work, as a means of perpetuating and honoring their memories, and commemorating important historical transactions. The event, first named, has been in this manner celebrated by the founding of "Montecute Lodge" at Worcester, and "Henry Price Lodge" at Charlestown. The establishment of the second Grand Lodge is signalized by the erection of "Dalhousie Lodge" at Newton and "Joseph Warren Lodge" at Boston; and the instituting of "Aberdour Lodge" distinguishes the act which gave existence to "Saint Andrew's Lodge."

These graceful testimonials of our respect and veneration for the past, might be succeeded by that of adding to our collection of portraits, those of Montecute, Dalhousie and Aberdour. Undoubtedly portraits of these distinguished men are extant, from which copies might be obtained. They would surely be an acquisition of importance and one which we would highly prize.

And now, my Brethren, permit me to congratulate "Aberdour Lodge" on the eminent success which has thus far attended its career. Formed under dispensation granted in Dec., 1860, it has been a working Lodge for nearly three years, and two years have elapsed since it was "empowered to act as a regular Lodge, constituted in conformity to the rites of our Order." The number of original members—those whose names are in the charter—was twentyeight. By their names I recognize many who had been fellow members with me of Columbian Lodge; and I believe I am not in error in saying that Aberdour Lodge is regarded as an offshoot from that old and influential Lodge. Your present membership reckons fortyfour, which is an increase sufficiently rapid for solid growth and for the exercise of that scrutiny and care enjoined by our Constitutions in relation to new members. One member has deceased—has gone "where the wicked cease from troubling and the weary are at rest." With Brother Whiting, the departed, I had the happiness of being well acquainted. He was initiated into Masonry in Columbian Lodge, of which he was a useful and cherished member. I do but reiterate the general sentiment expressed at the time of his death in saying that he was an exemplary citizen and Christian gentleman, and we know he was an upright Mason.

Two of your number have served their country in the field during the term of their enlistment. We honor them for that patriotism which led them to peril their lives, and risk everything dear in life for a nation's preservation. The dangers, privations, and sufferings which our brave young men encounter and endure as soldiers in the terrific struggle now desolating many fair portions of our land and carrying sorrow and mourning to thousands of households, exceed the power of language adequately to portray. We know enough of their sad and trying experiences, however, to feel that all honor belongs to them and that a people's gratitude is their due.

May the year upon which you are entering, my Brethren, continue your Lodge

in the prosperous course it has thus far run. I doubt not it is your earnest purpose to render it pre-eminently great in all that ennobles and elevates character and conduces to the welfare of man. In your laudable undertaking, I wish you God speed.

Worshipful Master :—For the second time, the superintendence and government of this Lodge are confided to you, a fact most significant that you have hitherto well governed. So cordial a re-election may be regarded as good evidence that as Master you have won the esteem and confidence of your Brethren.

Great powers are conferred on the Master of a Lodge, which devolve upon him corresponding responsibilities. From his decision, however wrong and arbitrary it may be, there can be no appeal to the Lodge. The remedy for abuse of his power lies only with the Grand Master or Grand Lodge. How important it is, then, that the Master should be qualified to rule intelligently and be actuated by kindness and justice, in order to promote the happiness and prosperity of his Lodge—to maintain harmony and fraternal concord among its members!

It is not my intention to charge you particularly as to your duty; I feel assured that that is unnecessary. Still to one subject I desire to allude, namely, the growing practice in Lodges of discussing questions in a partisan spirit. It tends to create ill-feeling between members and prevent that harmony and co-operation so necessary to the right discharge of Masonic duties. Our greatest care should be exercised to prevent our Lodges from dividing into debating clubs and keep them free from those disputations which rankle and produce discord and enmity.

I conclude in the language of our ritual: "The honor, reputation and usefulness of your Lodge, will materially depend on the skill and assiduity with which you manage its concerns; whilst the happiness of its members will be generally promoted, in proportion to the zeal and ability with which you propagate the genuine principles of our Institution."

At nine o'clock the Brethren with their ladies and invited guests proceeded to the Banquet Hall, where an excellent repast was furnished by Mr. J. B. Smith, and which occupied the attention of all present, with occasional singing by Br. Kniesman and Franck, until about 11 o'clock, when the company retired, highly pleased with their evening's entertainment.

MONTACUTE LODGE.

Worcester, Nov. 30, 1863.

Bro. C. W. Moore :—

Dear Sir—At the regular communication of Montacute Lodge, held at their Hall, Nov. 10, 1863, the following Brethren were elected officers for the present year, and were duly installed by D. D. G. M. J. W. Dadman :—

Benj. Lewis, W. M.—Wm. S. Goodwin, S. W.—Albert Walbridge, J. W.—T. W. Wellington, Treas.—Geo. Phelps, Sec.—Stephen E. Lowe, S. D.—John W. Jordan, J. D.—J. H. Willis, Chaplain—Jonas Heald, Jr., Marshal—Henry C. Willson, S. S.—Emory Wilson, J. S.—C. F. Mirick, I. Sent.—Daniel Seagrave, Tyler.

The Trustees elected at the same meeting were W. Bro. Benj. Lewis, and Brothers Henry Goddard and Henry M. Whitten.

The Relief Committee are Brothers Chas. B. Whiting, Wm. S. Goodwin and Albert Walbridge. Very truly and Fraternally yours, **Geo. Phelps, Sec.**

PRESENTATION IN HAMPDEN LODGE.

[Communicated]

THE following beautiful and interesting speech was made by Bro. P. M. E. W. Clark, on the occasion of presenting an elegant Past Master's Jewel and Collar to Bro. P. M. F. T. Merrick, Tuesday evening, November 3d, 1863 :—

My Brother—In times like the present, when every eye and ear is strained to catch the first news from our gallant armies, we are apt to forget that,

“Peace has her victories as well as War.”

The members of Hampden Lodge have often given to their gallant Brothers who have gone forth in defence of our common country, valuable tokens of their esteem, and appreciation of their services in that defence, and it is well that they should do so, for the *principles* of Masonry are founded on love of God and Country.

My Brother—we are assembled here this evening, as visiting Brethren of Hampden Lodge; not to pay our homage to the warrior for gallant deeds done in the defence of Country, but to express to you our esteem for you as a man and a *Mason*.

My Brother—you have this evening laid aside the square as a symbol of your office, and again assumed the Trowel, and the visiting Brethren of this Lodge desirous of expressing to you their appreciation of your skill in governing Hampden Lodge, and their thanks for the many acts of kindness which we have received from you, have appointed me to perform that duty, and I can but regret that some one more competent had not been appointed by them.

For two years, my Brother, you have been Master of Hampden Lodge, and during that time, I think I may say with propriety, no Master could perform his duties more faithfully, being absent but one Communication, I think, and that a special one.

Your decisions have always been according to Masonic Law, and as such of course acceptable to all. I speak of these things, my Brother, for we, as visiting Brethren, representing thirty different Lodges, (I think) would be apt to discover some imperfections, were it possible.

Most of us came to your Lodge entire strangers, we knocked and the door became opened to us, and we have ever received from you, and the members of this Lodge, that courtesy and affability, which we duly appreciate, and for which we express to you our thanks.

Here have we formed those many pleasing associations which will endear us to this Lodge, not only as Masons, but we have formed many friendships, which will last till life shall end; and here, under your government have we always found Peace, Love and Unity: thus, my Brother, have you endeared yourself to us as a Mason, and by practising those virtues out of the Lodge, which you have so often inculcated within, you have endeared yourself to us as a man. And now, my Brother, accept these words from me as a token of the friendship of the visiting Brothers towards you, trusting that you may look back on your mastership of this Lodge as one of the bright spots in a well spent life; and

wishing you a long and happy life ; that you may be blessed not only with this world's goods, but that you may receive that

" Which nothing earthly gives, or can destroy,
The soul's calm sunshine and the heart felt joy."

There is an old adage, that "actions speak louder than words," accept then my Brother this Jewel, not for its intrinsic worth, but as a token of our esteem for you, and when you wear it, may it call to your mind many of those valuable lessons in which you have so often instructed others.

The compass extended on a quadrant will remind you that your sphere of usefulness in this life, is only bounded by your ability to perform ; let the Square remind you, although not the symbol of your office, yet God has made all things square, upright and perfect ; and the Sun, in the centre, of that great light which God has given us to lead us through life, and when you shall have done with life, and shall have passed to your reward, then may that beautiful passage of Holy Scripture be made manifest to you, which says,

"The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee ; but the Lord shall be unto thee an everlasting light, and thy God thy glory."

THE TALISMANIC HORN.

"I was General Park's orderly this night," says the author of *Retrospects of a Military Life*, "and had a good roof over my head, and the dry floor of a cart shed, with plenty of dry straw for a bed ; but my poor wife was absent, for the first time since we left home. She was detained, along with several other women, on the right shore of the Adour, until the bridge was repaired. While this was doing, one of the women belonging to the regiment, begged her to take care of her little ass colt, with a couple of bundles, until she should get back to St. Severe, to make some purchases ; she complied, and before the other returned, the bridge was repaired. Our regiment had passed, and she followed, driving the ass colt before her ; but before she got to the further end, the stubborn animal stood still, and would not move a foot. Another regiment was advancing, the passage was impeded, and what to do, she knew not. She was in the act of removing the woman's bundles from the beast's back, and struggling to get out of the way, determined to leave the animal, when a grenadier of the advancing regiment, casting his eyes on a finely polished horn with Masonic arms cut on it, and slung over her shoulder, stepped aside, saying, 'Poor creature, I shall not see you struggling here, for the sake of what is slung by your side ;' at the same time, handing his musket to one of his comrades, he lifted the colt in his arms, and carried it to the end of the bridge. My poor wife thanked him with the tears in her eyes, this only acknowledgment she could make for his kindness ; but she has often thought of it since, and congratulated herself on having the good fortune to have that horn, empty as it was, with its talismanic hieroglyphic, slung by her side on that occasion ; and thus to raise up a friend, when she was so much in need of one."

GRAND LODGE OF MASSACHUSETTS.

THE Grand Lodge of this Commonwealth held its one hundred and thirtyeth Annual Communication in this city on Wednesday the 9th Dec. ultimo. The meeting was more numerously attended, and there were a larger number of Lodges represented, than on any previous occasion. Perhaps the most important business, or at least that in which there was apparently a more general interest felt among the members, was the election of officers for the ensuing year; and this was accomplished to the satisfaction of five-sixths of the Brethren present. The officers of the last year, with the exception of the Wardens, whose term, by usage, had expired, were re-elected. A list of them is given in another page.

The only matter of particular interest, out of the ordinary business, was the adoption of an ably written Report on the extent to which District Deputy Grand Masters may, under the Constitutions, grant Dispensations for the initiation of Candidates. The following Order, appended to the Report, is important to the Lodges, and is here given for their information, in advance of the published Proceedings :—

Order adopted by the Grand Lodge, Dec. 9, 1863 :—

"Ordered, That it shall not be regular hereafter for any Lodge which does not regularly issue written or printed notifications of its meetings, to ballot upon any application for the degrees when there is a Dispensation therefor, at any but stated monthly meetings, without written or printed notifications to the members of the Lodge, with the name of the candidate borne thereon."

On Thursday the 10th, the Grand Lodge was again assembled for the exemplification of the Work and Lectures, by the Grand Lecturers. The meeting was opened soon after 9 o'clock in the morning, and continued through the day. The large Hall was filled to its utmost capacity during the entire time, mostly by the Masters and Wardens of Lodges from the interior of the State. The Lectures were given and the Degrees worked by R. W. Brothers Bancroft and Gamwell, the Grand Lecturers, with the assistance of Brethren selected for the purpose, in a manner, which, for accuracy, precision and impressiveness has been rarely, if ever, equalled in Grand Lodge.

The Installation of the Officers took place on the evening of the 29th; at too late a day in the month to admit of any notice of the ceremonies in our present issue.

We are happy to add, that at no period of its history has the Grand Lodge been, in all respects, in so sound and prosperous condition as at the present time. The number of Lodges under its jurisdiction is 136—a larger number than ever before. The number of Initiations the past year is 1682, not including those of two Lodges in South America, and two or three Army Lodges, from which returns have not been received. This number of additions in one year has never before been equalled. The Membership in the State is a little over 10,000. And there are probably two or three thousand unaffiliated Masons in the jurisdiction. Such evidences of prosperity are equally gratifying and encouraging; but they are also suggestive considerations to which we may hereafter take occasion to refer.

ORGANIZATION

OF THE

M. W. GRAND LODGE OF FREE AND ACCEPTED MASONS

OF THE

COMMONWEALTH OF MASSACHUSETTS, FOR 1864.

M. W. William Parkman, of Boston, Grand Master.

R. W. Charles C. Dame, of Newburyport, Deputy Grand Master.

" William S. Gardner, of Lowell, Senior Grand Warden.

" Benjamin Dean, of Boston, Junior Grand Warden.

" John McClennan, of Boston, Grand Treasurer.

" Charles W. Moore, of Boston, Recording Grand Secretary.

" Charles L. Woodbury, of Boston, Corresponding Grand Secretary.

W. Rev. William R. Alger, of Boston, } G. Chaplains.

" Rev. William S. Studley, of Boston, }

" William D. Stratton, of Melrose, Grand Marshal.

" P. Adams Ames, Boston, Grand Sword Bearer.

" Samuel P. Oliver, of Boston, Senior Grand Deacon.

" Henry Mullikin, of Waltham, Junior Grand Deacon.

" W. W. Wheildon, Charlestown, }

" H. Tabor, 2d, of New Bedford, } Grand Stewards.

" Lovell Bicknell, of Weymouth, }

" L. B. Winslip, Brighton, }

" F. J. Foss, of Malden, } Grand Pursuivants.

" Henry L. Dalton, of Boston, }

" E. D. Bancroft, of Groton, } Grand Lecturers.

" L. H. Gamwell, of Pittsfield, }

" J. K. Hayward, of Plymouth, }

" Irving I. Harwood, of Boston, Grand Organist.

" William H. Kent, of Boston, Grand Chorister.

" Eben F. Gay, of Boston, Grand Tyler.

DISTRICT DEPUTY GRAND MASTERS.

	District No.	
R. W. S. D. Nickerson, of Boston,	1.	
" William Sutton, of Salem,	2.	
" W. F. Salmon, of Lowell,	3.	
" Chester L. Chamberlain, of Milford,	4.	
" J. P. Lovell, of South Weymouth,	5.	
" Rev. J. W. Dadman, of Roxbury,	6.	
" James M. Cook, of Foxboro',	7.	
" Rev. R. S. Pope, of Hyannis,	8.	
" Henry Chickering, of Pittsfield,	9.	
" E. P. Graves, of Greenfield,	10.	
" Solon Thornton, of Boston,	11.	
" Newell A. Thompson, of Boston,	12.	
" George H. Kendall, Deputy for Chili, South America,	13.	

BOARD OF DIRECTORS.

William Parkman, William S. Gardner, Benjamin Dean, Charles W. Moore *ex-officio*—
 John T. Heard, Winslow Lewis, William North, G. Washington Warren,
 William D. Coolidge.

AUDITING COMMITTEE.

S. D. Nickerson, Samuel P. Oliver, Solon Thornton.

COMMITTEE ON THE LIBRARY.

Winslow Lewis, J. H. Sheppard, A. T. Lowe.

COMMITTEE ON CHARITY.

S. H. Gregory, William Read, E. F. Gay, L. L. Tarbell, Edward Stearns.

IMPRESSIVE MASONIC INITIATION CEREMONIES OF THE ANCIENTS.

In an address recently delivered before the Grand Masonic Lodge of Missouri, the orator thus alluded to the impressiveness of the initiation ceremonies of the ancients :—

The ceremonies of initiation in the ancient brotherhoods were generally, if not in all cases, in secret assembly. These assemblies were held in rooms, temples or vaults, prepared for the purpose, so that everything should contribute to produce an ineffable impression upon the mind of the initiated. The secret chambers shone with myriad lights, and anon passed into utter darkness. The tones of soft music and the wails and shrieks of torture struck upon the ear. The way of virtue was pointed out, and the path of error and impiety toward the gods.

The labyrinth—so celebrated—which none could enter without the clue or the guide, was devoted to these ceremonies. The temple of Ceres, at Eleusis, was prepared with all that could impress the mind with awe and reverence. At times, the apparently solid walls of temple and palace contained the Lodge rooms of the Brethren. You may have read, in Scott's tale of "Anne of Gierstein," the account of the assembly of the *Vehme Gericht*, with its trials, judgment and executions of its edicts, to which the secret mark was affixed, that all might know the power of that dread tribunal to which princes and kings were subjected. Some few years since, in one of the castles of Germany, the meeting place of one of the assemblies of the *Vehme* was discovered. In the apparently solid wall of the castle a revolving stone door was found, which gave access to winding stairs, leading down through the castle wall to vaulted chambers beneath, and there were the seats of the officers; but all else was gone. Records, there were none; machinery, armor, instruments, all had disappeared. In that court room no light of day ever entered; but at one end was found a vaulted passage, which upon being followed, was found to have been mined underground, and to open at last far out into the street. In that court room the assembly could meet without suspicion. With this example, turn back to the description of the secret chambers of imagery, presented in vision to the prophet Ezekiel, when he was brought to the door of the court, and looked and saw a hole in the wall. "Then said he unto me, son of man, dig now in the wall, and when I had digged in the wall, beheld a door." In that apparently solid wall were the chambers of Imagery. "And he said unto me, go in, and behold the wicked abominations that they do here. So I went in, saw, and beheld every form of creeping things, and abominable beasts, and all the idols of the house of Israel, and in the midst of them stood Jaazaniah, the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up. Then said he unto me, son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chamber of his Imagery? for they say, Jehovah seeth us not, Jehovah hath forsaken the land." Read through the remainder of the description, and the vision of the succeeding chapter, and we see how corrupted must have become the people who were forbidden to have any god before Jehovah; who were forbidden to make any image, or the likeness of any living thing;

and yet in the temple of the Holy One, were the abominations of Egyptian, Phœnician and Babylonian worship, in the chambers of Imagery. Temple and altar, and secret chamber went down to the ground together, and Judah went into captivity.

PROGRESS OF MASONRY IN CALIFORNIA.

At the installation, in May last, of the Grand Master of California, (M. W. Wm. C. Belcher,) P. M. W. G. M. J. D. Stevenson—who had been twice elected to the same office—made the following eloquent allusion to the progress of Masonry in California:—

“Thirteen years ago, he who now addresses you was installed the first Grand Master of Masons in California; and it may not be uninteresting to the younger members of the Fraternity to have their attention called to the wondrous changes which have marked the progress of our beloved Order since that eventful period. The first Grand Master assumed his station, surrounded only by the representatives of three chartered Lodges—all that were at that time within the borders of the State; and their authority was derived from three Grand Lodges of different States. You, Worshipful Brother, are about to be installed for the second time, surrounded by the representatives of nearly one hundred and fifty Lodges, all whom have received their Charters from the Grand Lodge of California. The emblem of his high office, with which the first Grand Master was invested at his installation, was of plain silver, (if not of baser metal) borrowed from a subordinate Lodge, and was worn suspended by a tape string, or faded ribbon. The jewel which you have worn for the past year, and with which I am about to again invest you, is of *gold*, and the hangings from which it is suspended are of royal purple, most elaborately fringed and wrought with bullion and threads of the precious metals—the products of our own great State. The first Grand Master was installed in a Masonic Hall of humble dimensions, in an obscure place, with space scarcely sufficient for the accommodation of fifty members. You sir, are about to be installed within a temple of ample accommodation for thousands, which, for magnificent proportions and architectural beauty, is unequalled in any of the States of the Union, and is at this time unsurpassed, if indeed it be equalled, for its splendor and magnificence, by any Masonic Temple upon earth. This, among other wondrous changes, has been wrought by the devotion of the Craft to the Order in the short space of thirteen years. Wonderful and progressive as have been all the institutions of our golden State in that short period, none, no, not one, has equalled in progressive advancements and in usefulness to the community in which we live, (save and except the religion of the Saviour of man) than that of the Order of Free and Accepted Masons. Elected twice to preside over such an Order is an honor of which you have justly a right to be proud. To him who now addresses and installs you, who for nearly half a century has been a most devoted and faithful servant of the Order, this is one of the most gratifying moments of life; and from the inmost recesses of his heart does he most gratefully thank the Supreme Architect of the Universe for permitting him to live to see this day, when, surrounded by hundreds of representatives of Lodges which had no existence when he was first installed Grand Master and guardian of our infant Order in this new State, he sees this adolescent Masonic Hercules which has created all the Lodges and Grand Lodges now giving Masonic laws and orders to our western coasts.”

GRAND BODIES IN OHIO.

GRAND LODGE.

Thomas Sparrow, G. M.—Seward Matthews, D. G. M.—Octavius Waters, S. G. W.—Thomas J. Larsh, J. G. W.—F. J. Phillips, G. Treas.—John D. Caldwell, G. Sec.—James Murray, G. Orator—Rev. Thomas M. Gay, G. Chaplain—Peter Thatcher, G. Marshal—William N. Meek, S. G. Deacon—Jacob Randall, J. G. D.—Joseph B. Covert, G. Tyler.

GRAND CHAPTER.

Thomas J. Larsh, G. H. Priest—Herman Ely, D. G. H. P.—Peter L. Wilson, G. King—Charles C. Kiefer, G. Scribe—Flavius J. Phillips, G. Treas.—John D. Caldwell, G. Sec.—John Rowe, G. Chaplain—J. M. Stewart, G. Marshal—Joseph B. Covert, Guard.

GRAND COUNCIL.

T. B. Fisher, P. G. Master—Wm. M. Cunningham, P. D. G. C.—Isaac Robertson, Ill. G. Master—Charles Brown, G. P. Con. of Work—F. J. Phillips, G. Treasurer—J. D. Caldwell, G. Rec.

GRAND ENCAMPMENT.

Sir Kent Jarvis, G. Master—Herman Ely, D. G. Master—Charles C. Kiefer, G. Gen.—Chas. Brown, G. C. Gen.—Zachariah Connell, Prelate—Cornelius Moore, S. Warden—Samuel P. Axtel, J. Warden—Peter Thatcher, Treas.—J. D. Caldwell, Recorder—Henry H. Wagoner, St. B.—Eli Bond, Sw. B.—Edgar B. Hyde, War-der—Jos. B. Covert, Sentinel.

ARMY MASONRY—A SOLDIER'S TESTIMONY.

THE following letter is a specimen of what is written to the District, expressing gratitude to the Craft and love for the Institution. No indigent nor suffering Ma-son has ever been neglected if the Brethren of this city knew of a want. Some have diligently sought out all who were in need or in any adversity. We insert the main parts of the letter.

New York City, Sept. 18, 1863.

DEAR SIR: * * * * I am a soldier, who having been wounded at the bat-tle of Chancellorsville on the 3d of May, in both feet, was removed as soon as was deemed expedient, to Washington. The wound in one of my feet having assumed already a very serious aspect, and, as it was becoming daily evident that amputa-tion would be necessary, it was considered proper that I should be taken where I could have the advantage of treatment superior to that which a camp hospital afforded. I arrived accordingly in Washington on the 9th of May, and was duly admitted.

Not many days had elapsed ere I was visited by some of the Brethren of "Le-banon Lodge" No. 7, and the Companions of Washington Royal Arch Chapter No. 16, of the District of Columbia, and it is almost unnecessary to say that everything was done by those Brethren and Companions to alleviate my suffering—which, had it not been for them, would have been, I think, insupportable—and make me as comfortable as possible; and permit me to say none but those who have had expe-rience can begin to estimate or appreciate the highly beneficial results of such kindness. How, when it was determined upon to remove my leg, and the opera-tion was performed, and the critical condition I was in seemed to render my

chances of recovery exceedingly doubtful, they redoubled their exertions, doing everything in their power to cheer my drooping spirits, and made bright the *star of hope*. Their zeal seemed to know no bounds, and, dear sir, not until gratitude ceases to be a virtue, shall those kind offices be forgotten. Nor did their kind consideration stop here, but, on the contrary, my dues have been remitted both in the Lodge and Chapter, and I have been made an honorary member. * * * *
—*Nat. Freemason.*

ONE MORE PATRIOT GONE.

It becomes our painful duty to announce the decease of Charles H. Bradford, late a lieutenant in the U. S. Marine Corps, who died at Charleston, S. C., between the 17th and 28th days of September, from wounds received by him in the attempt to storm Fort Sumter by boats on the night of 8th September, in which expedition he was a volunteer.

Lieut. B. was a young man of great promise and very exemplary in his character, retiring and modest in his disposition, and it was necessary to be well acquainted with him in order fully to appreciate and do him justice. He was a son of our esteemed townsman Freeman Bradford, whose family are thus called upon to mourn for their loved one, cut down in his early manhood, he being only twentythree years of age.

Lieutenant Bradford was among the first to volunteer when the call was made on Maine for her first quota; was made a sergeant in Company D. in the 1st Maine Regiment, in which capacity he served with credit until his regiment was discharged upon the expiration of their term of service. He at once set himself about getting into the service of his country again, and did not cease in his efforts until he attained the position he held at the time of his decease.

Amid the gloom which the announcement of this event will cause to a large circle of relatives and friends, it is a source of much satisfaction to learn from a letter from Dr. Albert G. Mackey, Grand Secretary of the M. W. Grand Lodge of South Carolina, "that he was enabled to be with him daily from the time of his arrival at Charleston until his death, that everything that was possible was done for his comfort, that he suffered little or no pain, that every needful and proper preparation was made for his funeral, that he and his two sons accompanied the body to the grave, where it was safely and tenderly deposited, and the grave so marked that it may hereafter be identified."

Among the articles preserved by Dr. Mackey is a memorandum-book, in which Lieut. B. had commenced a letter to his mother. He had only been able to write one line, assuring her that his wounds were improving satisfactorily.

When his father found that Lieut. Bradford was ordered to Charleston, he wrote to him charging him if he ever entered Charleston as a victor or as a captive, to at once, if possible, let Dr. A. G. Mackey know that he was the son of a Mason, and that he would receive all the attention it was possible to afford. After his capture Lieut. B. remarked to his friend Lieut. Mead, that if he was taken to Charleston he should endeavor to communicate with Dr. Mackey. That he succeeded the result shows.—*Portland Argus.*

GRAND LODGE OF COLORADO.

THE young Grand Lodge held its third Annual Communication at Denver city, in November last; elected its officers, and transacted its ordinary business. The principal officers elected are:—H. M. Teller, of Central City, G. M. —A. J. Van Doren, Nevada, D. G. M.—O. B. Brown, S. G. W.—J. H. Gest, J. G. W.—L. W. Frary, G. Treas.—O. A. Whittemore, Denver City, G. Sec.

THE "CONSERVATORS,"

were denounced and expelled from the jurisdiction, in the following Resolutions:—

Resolved, 1st. That the M. W. Grand Lodge of Colorado, solemnly declare the said association a corrupt organization, treasonable to the institution of Masonry, and subversive of its sacred interests, honor and perpetuation.

2d. That the M. W. Grand Lodge of Colorado peremptorily interdict and forbid the introduction of the above mentioned work or organization in any Masonic body in this Grand Jurisdiction.

3d. That no Mason, subject or adhering to said association, shall be allowed to sit in or visit this Grand Lodge or any subordinate Lodge thereunder, or hold affiliation with, or be recognized by any Masons in this jurisdiction.

The fifth Resolution calls upon the Grand Lodge of Kentucky to bring Morris, the originator and father of the "Conservators' Association," "to condign and merited punishment." That body has the matter in hand, and will doubtless dispose of it in a satisfactory manner at its next session.

Obituary.

BROTHER WILLIAM KNAPP.

Newburyport, Nov. 29, 1863.

MR. EDITOR—I send you for publication a series of resolutions, recently adopted by St. John's and St. Mark's Lodges of this city, relative to the death of Brother Wm. Knapp.

L. Dams, Sec. of St. John's Lodge.

When the good and worthy are taken from us, it is becoming to notice, by Resolves, their departure, that their memories may be embalmed in our hearts, and their virtues stimulate us to higher aims.

It is a particularly pleasing, though at the same time melancholy, duty for us of the Masonic Fraternity to testify our affection for a departed Brother, by acknowledging his worth as to preserve a record, that though dead he may yet speak to us, and bear us on to deeds of more usefulness.

We are now called upon to note the departure of a true and devoted Brother, though not a member of our Lodge, yet one who has ever manifested a lively interest in our welfare. Brother William Knapp, of Boston, died on the 14th day of October, aged 65 years, and as a slight tribute to his memory, it is

Resolved, That in the death of Brother Knapp we have lost one, who through all his Masonic career, by his acts of charity and deeds of true beneficence, has exhibited to the world the sublime principles of our Order.

Resolved, That by his death, Masonry has lost a warm advocate, and Masons a Brother whose kindly assistance was never sought in vain.

Resolved, That as we delight to recount his virtues, so we will revere his memory and strive to emulate his good deeds.

Resolved, That these Resolutions be entered upon the Records of St. Mark's and St. John's Lodges, and a copy be forwarded to the family of the deceased with the assurance that we deeply sympathize with them in this sore bereavement.

MASONIC CHIT CHAT.

FROM THE BATTLE-FIELD. We have had returned to us within a few days, a Grand Lodge Certificate, issued on the 14th May, 1863, to Br. Joseph H. Watson, by Warren Army Lodge, No. 10, attached to the 32d Mass. regt., then stationed near Falmouth, in Virginia. It was picked up after the recent fight at Rappahannock Station, and is supposed to have belonged to one of the five Federal soldiers killed in that battle, neither of whose bodies could be identified. The lappel of the coat of one of them had been torn away by a fragment of a shell, by which he was probably killed, and it is conjectured that the Certificate may have been in his breast pocket and thus thrown out. It does not however bear any marks of violence to authorize such a conjecture, and it may have accidentally fallen from the pocket of the Brother to whom it belonged, and who may yet be in the service of his country. If so, we shall be most happy to restore it to him on learning his whereabouts.

HAVERHILL ENCAMPMENT. At the last Annual Assembly of the Grand Encampment of Massachusetts and Rhode Island, a Charter was granted to certain Sir Knights at Haverhill, in this State, under the name of Haverhill Encampment. On the 19th of November last the officers of the Grand Encampment constituted this new body and installed the officers. During the evening a beautiful Banner was presented the Encampment, by the Prelate, in behalf of two or three members who had procured it. The Grand Master also delivered an Address to the Encampment.

This new Encampment bids fair to be a thriving and successful branch of Templar Masonry in this jurisdiction.

A banquet, honored by the attendance of ladies, closed this interesting occasion.

Godey's Magazine for January, is one of the richest and most attractive numbers of the season. As a Lady's Magazine it is unrivalled, and no family of cultivation, or literary taste, should be without it. Price \$3 00 a year. Address—L. A. Godey, Philadelphia.

CHINA. A new Lodge is about to be established at Shanghai, China, under the name of "Ancient Landmark of Hong Que," by authority of a Dispensation from the Grand Master of this Commonwealth. This is the first Lodge ever established in China by American authority. There are several English and other Lodges in the country.

The "Massachusetts Sovereign Consistory," at Lowell, celebrated its anniversary by a Supper, &c., on Saturday, 26th ult., the Festival of St. John occurring on Sunday. The occasion is said to have been a very pleasant one; and we are happy to know that this body is in a very prosperous condition.

Officers of Blackstone River Lodge, for 1864. William A. Northup, W. M.—Lewis Holmes, S. W.—Ben. Ainsworth, J. W.—John Cady, Treas.—Geo. E. Bullard, Sec.—E. Metcalf, S. D.—E. Daniels, J. D.—Thomas Fisher, S. S.—Wm. Walton, J. S.—E. Nichols, Mur.—Moses Farnum, R. A. Benson, J. P. Pillsbury, Trustees—J. P. Pillsbury, John C. Scott, J. S. Weedham, Relief Committee—E. Nichols, Tyler.

Officers of Republican Lodge, Greenfield. David Lyon, W. M.—John W. Moore, S. W.—Anson Mitchell, J. W.—L. L. Lucy, Treas.—E. P. Graves, Sec.—James R. Long, S. D.—E. Rugg, J. D.—B. S. Parker and R. W. Long, Stewards—E. J. Rice, Tyler.

"Masonry is not an evanescent society, organized for temporary purposes. It has survived revolutions, outlived empires, and emerged unscathed from the shock of contending nations; and so long as virtue shall be revered, and FAITH, HOPE, and CHARITY shall inspire and purify the conduct of mankind, Masonry will flourish and prosper."

DOCTRINAL GROUNDWORK OF MASONRY. The two leading doctrines, the *unity* and the *resurrection* of the body, form the groundwork of Freemasonry. The identity of the body is sublime philosophy, and with it the resurrection teaches us that in a purer land we shall meet our loved ones, shall meet and recognized them by feature and expression.

THE POCKET TRESTLE-BOARD, AND DIGEST OF MASONIC LAW.

At the request of Brethren interested in preserving the *purity* of the Work, and maintaining *uniformity* of PRACTICE in the Lodges, the undersigned has prepared a POCKET EDITION of the TRESTLE-BOARD, particularly adapted to aid in the acquirement of a *correct* knowledge of the RITUAL, and submits it as a TEXT-BOOK, in all respects in strict conformity with the LECTURES of ancient Craft Masonry, as taught in the oldest and best Lodges in this country since the year 1805; and as being, also, wholly free from the corruptions of modern charlatan-ism and itinerant lecturers.

Appended to, and making a part of the Manual, is a carefully prepared and comprehensive DIGEST of the *Laws of the Lodge*, which, it is believed, will be found to be of great practical value, not only to the officers, but to the individual members of the Lodge, who may avail themselves of its teachings. And if placed in the hands of every candidate, at his initiation, it is not to be doubted that his ability for usefulness would be thereby materially increased.

The work is neatly bound in the pocket-book (tuck) form; and in cambric, with stiff covers. The price for those bound in tuck, is *sixty-five cents* a single copy, or seven dollars (\$7.00) a dozen;—for those bound in cambric, *sixty cents* a single copy, or six dollars (\$6.00) a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most reliable, Masonic Manuals ever offered to the Fraternity.

Orders for the work can be sent directly to the undersigned, or Clark, Austin & Smith, New York—J. B. Lippincott & Co. and Moss & Bro., Philadelphia—J. C. Morgan & Son, New Orleans—W. B. Keen, Chicago, Ill.; or through any of the large book-houses in the principal cities,—it can also be sent by mail at a postage of 3 cents a copy.

CHARLES W. MOORE, *Grand Secretary,*
Freemasons' Hall, Boston.

Boston, March 25, 1861.

RECOMMENDATIONS.

"THE POCKET TRESTLE-BOARD," by R. W. Brother CHARLES W. MOORE, Grand Secretary, will, in the opinion of the undersigned, entirely meet the object which led to its compilation, in furnishing to the Fraternity, in a compact and convenient form, the means of acquiring and imparting a *correct* knowledge of the RITUAL, as sanctioned by the Grand Lodge of Massachusetts. The DIGEST OF MASONIC LAW we regard as an addition of great value. We therefore cordially recommend the work to the favor of the Brethren (both teachers and learners) of the Masonic Institution.

B. F. NOURSE } *Grand Lecturers of the*
I. P. SEAVEY, } *Grand Lodge of Massachusetts.*

Boston, Feb. 20, 1861.

Boston, Feb. 21, 1861.

A DIGEST OF MASONIC LAW, by Brother CHARLES W. MOORE, needs no other recommendation than his own name.

If, however, the official positions held by the undersigned are considered as attaching any additional value to their opinions, or additional importance to their indorsement of the work, they most cordially give it the benefit of both, and recommend it to all the Fraternity, especially to the Masons of this jurisdiction, as emphatically a correct, useful, and valuable Manual.

WINSLOW LEWIS, P. G. M.
JOHN T. HEARD, P. G. M.
WM. D. COOLIDGE, *Grand Master.*

I take great pleasure in recommending the above little work to all the Lodges and Brethren in this jurisdiction, as admirably calculated to promote an accurate knowledge of the RITUAL. As a reliable text-book of MASONIC LAW, it should be in the hands of every initiate, and may be profitably studied by every Brother desirous of perfecting himself in Masonic culture.

WM. D. COOLIDGE, *G. Master*
of G. L. of Massachusetts.
[Turn over.]

Boston, March 19, 1861.

Boston, March 28th, 1861.

MY DEAR SIR—I was this morning favored with the gift of a neatly bound copy of your "Trestle-Board and Digest," for which please accept my acknowledgments.

It is even a better and more useful work than I supposed it to be when I gave it the "in-junctionment" which is printed under the head of "recommendations." The "Digest" will be very useful to Masters of Lodges, and, in fact, to all who desire to know the exact Masonic law or questions of frequent occurrence in the government of Lodges.

Very fraternally yours,

To CHARLES W. MOORE, Esq.

JOHN T. HEARD.

[From R. W. Bro. Wm. T. Brin, Grand Secretary of N. C.]

"I received a few days since your Trestle-Board and Digest, for which you will accept of my warmest thanks. It is certainly a valuable compilation of Masonic Law and it should be purchased by every Mason who may feel disposed to become acquainted with the Work and Lectures of Ancient Craft Masonry. I wish you much success in the sale of your valuable little Manual."

[From the Boston Post]

MOORE'S POCKET TRESTLE BOARD AND DIGEST.—The Pocket Trestle-Board and Practical Digest of the Laws of Ancient Masonry, written and published by Charles W. Moore, G. Lodge of Massachusetts. We have been greatly pleased with an inspection of this little volume which certainly deserves the title of *multum in parvo*, as well as any book we have ever seen. To all members of the Masonic Order it must prove invaluable, and the almost minute correctness of the form renders it a convenient pocket companion. A full and clear index—that most useful adjunct of all books—is prefixed to the Laws and the volume closes with a complete list of all the Lodges under the Grand Lodge of Massachusetts.

[From the Saturday Evening Gazette, Boston.]

The Pocket Trestle-Board and Digest is the title of a neat little Masonic work, prepared by C. W. Moore, Grand Secretary of the Massachusetts Grand Lodge. It may be carried in the pocket, but it contains a great deal of information useful to those progressing in the degrees, besides a digest of Masonic Law that must prove valuable to the entire fraternity.

[From the Bunker Hill Aurora, Charlestown.]

MASONIC MANUAL.—C. W. Moore, Esq., has just published a new Masonic Manual of miniature size, intended for individual use, and convenient to be carried in the pocket. It is what Masons call a "Trestle-Board," and includes an outline of "Masonic work," in the ceremonies and proceedings of a Lodge. It is otherwise called the "Ritual," and contains, in abridgement, all that is ever written or printed of the work of Masons in the Lodge room, or on public occasions. Added to this is a full and comprehensive Digest of Masonic Law—a new and very important portion of the work, which has been prepared with great carefulness by the accomplished author.

With this brief statement of the characteristics of the volume, to the fraternity, no further word of remark is necessary. It is more complete and perfect and comprehensive in design and execution, than any similar work ever published, and will have a beneficial influence upon the institution for all the future of its existence, principally because it will promote efficiency and uniformity in the work, and furnishes the Lodges a more exact and definite code of laws for their government.

The volume comprises eighty pages in small type, printed on fine paper, tastefully executed and handsomely bound and is a gem of a book externally as well as in respect to its contents. It is the condensation of knowledge and experience in Masonic affairs and has cost the author much more labor than the size of the volume would indicate. If there was ever a manual or volume to which the motto "*multum in parvo*" could be truthfully applied, it is to this little book, and we are of opinion, for reasons already indicated, that the fraternity of this country are under great obligations to their learned Brother for offering to them, as Lodges and as individuals, this valuable memorial of his intelligence and taste.

WATER CURE.

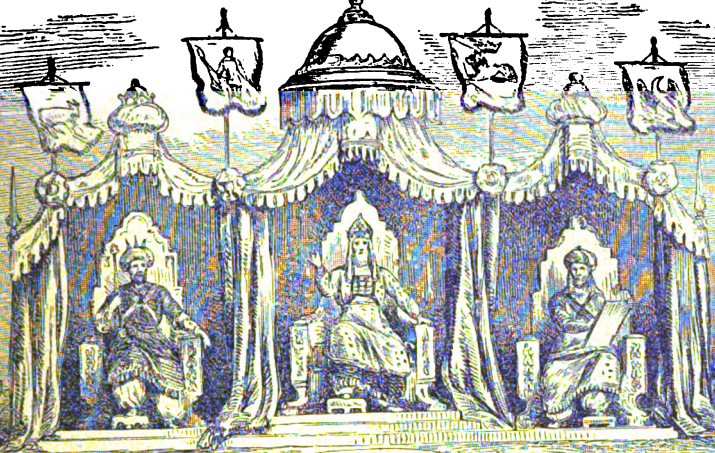
INVALID GENTLEMEN. It is not perhaps as generally known as would be to the interest of invalids, that the Round Hill Water Cure, in Northampton, Mass., possesses superior advantages for the treatment of gentlemen, also. Its success in breaking up insidious and dangerous diseases, dependent upon impurities in the blood, and of scrofula in the system, and in the cure of nervousness, sleepiness, debilitating dreams, low spirits, loss of memory, dyspepsia, liver complaint, rheumatism and gout, is unparalleled.

The treatment is efficient in remedying sick and other head aches, of however confirmed a habit, and all bilious tendencies.

Marked success has also been had in bronchitis, in restoring broken down constitutions and in arousing torpid, nervous and debilitated systems to strength and activity.

For its success in other cases, and the great favor given the Turkish, Chemical and other Baths, see Circular.

Dec. 1, 1863.



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W. J. BAKER, SC.

BOSTON.

CONTENTS.

	Page.
SOCIETY OF THE ILLUMINATI, - - - - -	97
ORDER OF KNIGHTS TEMPLARS: ITS PRETENDED CONTINUATION AND CONNEC- TION WITH FREEMASONRY, - - - - -	105
THE SPURIOUS SUPREME COUNCILS IN THE NORTHERN JURISDICTION, - - -	103
LIBERTY LODGE, BEVFRLY, - - - - -	113
MOUNT LEBANON LODGE, - - - - -	114
ST. JOHN'S ENCAMPMENT, PROVIDENCE, - - - - -	114
MASONIC PRESENTATION, - - - - -	115
GRAND LODGE OF RHODE ISLAND, - - - - -	116
M. E. COMP. PIERSON OF MINNESOTA, AND THE G. G. CHAPTER, - - -	116
PUBLIC INSTALLAION AT PROVIDENCE, - - - - -	117
CONSECRATION AND DEDICATION. THEIR SYMBOLIC SIGNIFICATION, - -	119
ILLINOIS, - - - - -	120
TUSCAN LODGE, - - - - -	123
CONSEAAATISM IN NEW JERSEY, - - - - -	124
THE TEMPLE OKDER IN FRANCE, - - - - -	125
FREEMASONRY, - - - - -	126
MASONIC CHIT CHAT, - - - - -	128



LETTERS.

List of Letters from Dec. 28 to Jan. 29.

BUSINESS. R H Hartly, Lima, Peru—J S Luce, Marion, Ms—E Hills, Lowell—F M King, Syracuse, N J—C F Herring, Natick—W A Haywood, Barre—Rev. J O Skinner, St Albans, Vt—P M Bridgeport, Conn—J R Pringle, Waldo, Cal—P Williamson, Philadelphia—W M Cunningham, Newark, O—H G Reynolds, Springfield, Ill.
REMITTANCES. A Walker, Worcester—J Reams, Washington, D C—L Scott, Pittsfield—F Proctor, Gloucester—Rev. J O Skinner, St Albans, Vt—J Shepley, Providence—L Fulcorm, Bellville, O—W M Cunningham, Newark, O—M Amerbury, Killingly, Con—E D Clark, Hemlock Lake, Ky—D N Bourgoyne, St Louis, Mo—E T Caron, Cincinnati, O—A W Thomas, Hopkinton, Ma—N M Goff, Welshfield, O—J W Jamss, Uxbridge, Mass—E F Webster, Eastport—A A Pollard, Michigan Bar—W A Haywood, Barre, Mass—S Moore, Lancaster, Wis—J E Ladd, Gardner, Mo.

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 Nov 1, 1862.

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Boston, Jan. 1, 1864.

No. 352, Washington St.

THE
FREEMASONS'
MONTHLY MAGAZINE.

VOL. XXIII.

FEBRUARY 1, 1864.

No. 4.

SOCIETY OF THE ILLUMINATI.

THE name that stands at the head of this article, has now become so much one of the forgotten things of the PAST, that probably the first feeling created in the minds of our readers by its appearance, will be one of wonder as to what we can have to say on so antiquarian a subject. It is not however without good and sufficient reasons that we have selected this topic, which we intend to follow up with some others of a cognate character. At the present time, as was fully shown in our last issue, a spurious and illegal organization in New York, formed under the name and pretence of Masonry, has just brought much of scandal and disrepute upon our Brotherhood, amongst the uninitiated, and all those of the outside world, who are incapable of discriminating between the substance and the shadow—between the bad and base imitation of the forger, and the pure and unadulterated coinage of the lawful Mint of Masonry. This is by no means the first time that Masonry has been made the scape-goat to suffer for, or the cloak to conceal, the follies or the crimes of men and societies, who either, as in most former instances, were not “of us,” or of those who, like the New York Grand Council-inventors and Grand Orient-forgers of to-day, have really gone out “from us,” and are now in a state of open rebellion against all the ancient Laws and Landmarks of our Order.

Prominent amongst the bodies that have thus, by an unfair and insidious subterfuge, sought to promulgate and propagate their own peculiar views, under shelter of the honored name of Masonry, were the “Illuminati” at one period, and the “Carbonari” at another, and we therefore feel assured that a review of the history of those associations will be use-

ful, as tending to show how little they had to do with true Masonry—nay, rather, how diametrically they were opposed to many of its most fundamental and essential principles. While however we allude to these two organizations, the Illuminati and Carbonari, in conjunction, we would not be supposed to classify them together, as cognate either in origin or object. The history of the latter we shall postpone to a future article: but, in regard to the Illuminati we may observe, that the association derived its foundation from a principle very natural to the heart of man, and had many precedents and prototypes even in a remote antiquity. That principle was the desire to attain to a higher and a deeper knowledge of things divine and human, than was accessible to the great body of their fellow-men, and, with this, unquestionably, (under the pretext of qualifying themselves to benefit their race,) that love of power, and pride in its exercise, which is no less natural to the esoteric philosopher, extending a mysterious sway over the thoughts, or superstitious ignorance of the “*profanum vulgus*”—the uninitiated crowd—and no less arbitrary or tyrannical than the political tyranny of a Tarquin or a Hippias—of a Nero or a Napoleon! If we unroll the records of ancient history, we shall find distinct evidence of this fact in the annals of almost every nation, that had attained even to a moderate standard of civilization and learning. In the Vedas and Zenadavestas of the old Eastern World—in the Targums and Talmudic Works of the Jews—and yet more, in the philosophical systems of the ancient Greeks, we find the patterns and prototypes of the secret, esoteric teachings of the Illuminati. “Moral perfectibility,” to quote one of their founder’s favorite terms, was what they chiefly aimed at, and what else than this was the professed object of the great schools of Grecian philosophy? It is true that the Stoic and the Epicurean—the Academic and the Peripatetic, pursued very different paths, but they all professed to seek the same goal. The famous “Mysteries” of ancient Greece, without doubt originated in the same principle. The very name “Mysteries” indicates this, even were we without historic proof. In reference to all those ancient systems, whether of philosophy or religion, or rather, to speak more justly and correctly, to the mysterious and meretricious superstructures too often raised by misguided or misguiding priests and preachers upon a foundation originally pure and simple, we may apply the words of a living writer, with which he prefaces a most candid and able inquiry into the life and doctrines of Pythagoras, whose illustrious name in ancient times had suffered obscurity and injury from being unfairly mixed up with certain of the more superstitious and irrational “Mysteries,” in the same way as, more than two thousand years afterwards, Masonry was darkened and defaced by the shadow—(strange con-

trast of fact and name !)—of the Illuminati. “ Let us not (writes Dr. Nichol) charge to Pythagoras that doctrine, which defines the Physical world by the number *five*—the Vegetable by the number *six*—the Animal by *seven*—Human life by *eight*—Ultramundane life by *nine*—and the Divine life by the “ Dekas,” or *ten*. The mind that has left so great a remembrance, and which fills that imposing portion of the sphere of Antiquity, did not gain its influence over the working Manhood of its time through the concoction or preaching of enigmas like these ! Lastly, we must not approach these ancient philosophies, or undertake their interpretation, as if they were inherently *mysterious*, or *different in kind*, from the aspirations of great and sincere Thinkers of our own day. The *concealed lore* of Egyptian priests, the *secrets* at Eleusis or Samothrace, were neither knowledge nor philosophies, but *presumption and pretence*, founded on the *abuse* of both. Greatness in Antiquity is like greatness now,—its foremost affection being for the simplicity of *Truth*—(exactly the distinction between Illuminism and Masonry)—and to the right appreciation of what that greatness was, there is no path save one. The ingenuous alone can understand the ingenuous. The worthy seeker will ever carry with him faith in greatness and reverence for it ; but this conviction also—that, to whatever extent careful criticism of the influences and circumstances, within which an ancient Teacher lived, does not enable us to translate his thoughts into the universal language of the Heart and Reason of Humanity—to that same extent must he be held as severed from the Present, and therefore effaced from its Past.” These few lines contain golden rules, by which to distinguish between the shadow and the substance, the real and the fictitious, in all systems whether of ancient philosophy, or of modern philanthropy. We may also observe that the spirit of misrepresentation, which, though developed under another form and different circumstances, in ancient times insidiously sought to cover beneath the protecting shield of such truly illustrious names as those of Pythagoras and Epimenides, and Plato and Socrates, many and diverse doctrines, not only foreign, but even adverse, to the principles of those great Masters of the realm of mind—is precisely analogous to, if not the same as, that which has, in an even more malevolent manner, attempted to father upon Masonry the spurious offspring of Weishaupt and the other founders of the “ Illuminati.” Adam Weishaupt was a professor of Law in the University of Ingolstadt, who derived whatever celebrity, or notoriety, has attached to his name, far less from any scholastic or professorial reputation,—although he was undoubtedly a man of considerable ability and of remarkable subtlety of mind—than from the active part which he took in organizing secret societies, and especially this of the “ Illuminati.” The

name indicates its own meaning, and is certainly rather a pretentious one ; but, so far as we can judge from what has been published on the subject, it does not seem to be generally known, that Weishaupt did not invent it, but only adopted a name already familiar in Ecclesiastical history, as that of a sect of heretics, which arose in Spain about the year 1575 A. D., and was there better known under the Spanish title of "Allumbrados." This sect, driven at length from the country of its birth by the fierce and unrelenting assaults of the Inquisition, sought refuge in France, where, as well as in Northern Italy, it continued to maintain and propagate for many years, its peculiar doctrines, the chief of which was, that its members obtained grace and attained perfection by their own peculiar and sublime mode of prayer. One of their most noted leaders was the Friar Anthony Buchet or Bucknet. It was their daring boast that, with the assistance of their sublime mental prayer, together with the consequent *Union with God*, they reached such a state of perfection, as not to need either good works, or the Sacraments of the Church. The sect, after breaking out again in Spain as well as in France, was finally extinguished in the year 1635. It may not be uninteresting, nor altogether irrelevant to our purpose, to mention, that, among other extravagances, these religious Illuminati maintained that Friar Buchet had a system of belief and practice revealed to him, which far exceeded all that was in Christianity :—that by virtue of this method, people might improve to the same degree of perfection and glory that the Saints and the Blessed Virgin had attained ;—that none of the Doctors of the Church knew anything of devotion ;—that St. Peter was nothing more than a good, well meaning man ; that St. Paul scarcely knew anything of devotion in its true and lofty sense ; that the whole church lay in darkness and unbelief ; that God regarded nothing but himself ; that, within ten years, their notions would prevail all over the world ; and that then there would be no occasion for priests, monks, or any religious distinctions. Now, it is an indisputable fact that Weishaupt, the founder of the secular sect or organization of the Illuminati, who was born in 1748, and began his labors in the direction of these secret societies in 1776, embodied, in a modified form, many of these peculiar views of the earlier heretical Body, nor is it less capable of proof, that in organizing *his* sect, while, on the one hand, he sought safety and protection under the respected name of MASONRY, to which he then had no right, he did actually adopt, with these transcendental notions of his heretical predecessors, many of the leading rules and symbols of the Jesuits, more especially its system of implicit, unquestioning obedience to its chief, and that of constant espionage of its members, one upon another. Nor can we pass from this part of our subject, without briefly adverting to

the circumstance—and it is one most pregnant with suggestive subjects for reflection and comparison—that, both in the mystical and presumptuous notions of the earlier heretic-Illuminati, and in those of their secular and political successors, may be easily traced out some striking analogies and resemblances to the doctrines and ideas of many philosophical and religious sects in both ancient and modern times. To glance most briefly at the latter: in the first place, do we not daily, hourly, see and hear around us, in the pulpit, on the platform, in public and private life, the bold and unhesitating expressions of a faith, or no-faith, quite similar to that of the Illuminati, making light of all that is venerable, sacred and ancient, and seeking help and guidance rather in the inner sense and strength (alas! what weakness rather!) of the heart of man within, and Earth below, than in the revelation and support of God without and Heaven above? In other words, the Pantheism in Religion and the presumptuous egotism in political and social life, which prevail to so lamentable an extent in this our generation and community, are but imitations—and poor imitations at that, of the self-exalting and boastful, not to say blasphemous, notions of the “Illuminati,” sacred and secular. If in the next place, we look for parallels in the history of ancient thought, they come before us in such thick and serried ranks, as to render any description of them, in our present limits, quite impossible. In the Buddhism of Asia, the Brahminism of India, in the systems of nearly all the more eminent of the Grecian philosophers, and particularly of Plato, in many of the principles and precepts of the old Essenes, still more in those of the presumptuous and self-exalting Pharisees, we shall be able to trace the strongly impressed vestiges of the same tone and tenor of thought and feeling; and, let us add, the study may be made a source not merely of amusement, but of much solid improvement, *if we undertake it in a right spirit.*

It would be unfair to ignore or deny the fact that Weishaupt and his followers did profess to advocate and support many praiseworthy principles, in regard both to virtue and to knowledge; but, whatever there was of good in this direction was completely overshadowed and neutralized by the dense and dark intermixture of Utopian folly, of Jesuitical deceit, of presumptuous pretension, of transcendental mysticism, and of revolutionary intrigue, which combined to render the “Illuminati” organization of the Ingolstadt Professor the object of the ridicule and scorn of all good men and Masons, and the bugbear to terrify the political and priestly tyrants, beneath whose oppressive heel the peoples of Europe were at that time trodden down; and who, fearing, with the consciousness of guilt, every movement and every society, whose action was not entirely exposed to their surveillance and subject to their control, were easily—perhaps

very willingly,—led to believe the calumnious charges of those, who afterwards sought to identify Illuminism with Masonry. No calumny could be more unfounded in its origin, more malicious in its motive. Reverence to authority, Divine and Human, is a leading principle of Masonry. Rebellious irreverence was no less a marked characteristic of the doctrines of the Illuminati. The former is devoted to the cherishing and cultivating of all the higher and nobler virtues of the soul and heart of man, combined with good sense, moderation, and self-command in their exercise. The latter, (there is too good reason to believe) while making some virtuous professions, was not only regardless of, but hostile to, the order of civil government, and the happiness of social life, while its empiricism and utopianism offended the reason and common sense even of those who might otherwise have been disposed to regard it with an indulgent eye. Of the hypocrisy and deceit—vices most hateful to Masonry!—inculcated by the founder of Illuminism, we have distinct proof in Weishaupt's own words. "The great strength (he writes) of our Order lies in its concealment. Let it never appear in any place in *its own name*; but always covered by another name and another occupation. *None is fitter than the lower degrees of Masonry*; the public is accustomed to it, expects little of it, and takes little notice of it." In his *secret* instructions to the Regent of the Institution, he says: "It is very proper to make your inferiors believe, without telling them the *real state of the case*, that all other secret societies, particularly that of *Freemasonry*, are secretly directed by us." It requires nothing beyond the above statements, added to the fact, which is well established, that Weishaupt did not succeed in getting himself initiated as a Mason until two years after he had established the society of the *Illuminati*, to prove two things, namely, first that deception and Jesuitism were, from the first, as prominent characteristics of that Body, as Truth and Honesty have ever been of Masonry; and, second, that so far from having originally any connection with Masonry, the leader of the *Illuminati* had not even taken the first step in Masonic Initiation, till his society was launched and under full sail: and then, as subsequent events proved, he became a Mason under false pretences and with base and ulterior motives.

For a time the minds of the European nations, and particularly of their absolutist rulers in church and State, agitated and alarmed by the surging waves of the French Revolution, with the origin of which startling series of events the writings of Barruel and Robison had attempted conjointly to associate Illuminism and Masonry,—were led to regard our ancient and noble Brotherhood with suspicion and distrust. But that, like some other storms on this continent, of a later date, but of even more malicious origin, has swept past, and the Sun of Masonry shines forth brighter, and stronger and more beautiful than ever.

We have shown in the preceding remarks, some of the evils and odium that have been brought upon MASONRY from *without*, by the insidious attempts of men and bodies, like Weishaupt and the Illuminati, to shelter and conceal their own real and less pure motives and machinery under the protection and covering, of a name that was acknowledged by all to be without reproach, and known by all the better-informed to be a sure passport to esteem, respect and safety. These attempts, of whatever kind, have been, from time to time, so thoroughly exposed, that the danger of their renewal under other forms and phases, is a thing calculated to excite *comparatively* little alarm—comparatively, we mean, with another danger, with which Masonry is now threatened from *within*, and which is as much more to be dreaded, as a traitor in the camp is infinitely more to be feared than a foe in the field. Not the assailing arms of the Sabines, but the covetous treachery of the daughter of the Roman Governor, gained the citadel of infant Rome for its besiegers. It was not the resistless might of the Saracens, under Musa-al-Tarik, that wrested the empire of Spain from Roderic the Goth, but his own evil deeds, and the retribution for them wrought by the treachery of his injured friend Count Julian. The battle of Actium was lost and the fate not only of Antony, but of the world, altered and sealed, not by the conquering galleys of Octavianus, but by the flying triremes of the false and fickle Cleopatra.

“What lost the world? what bade a hero fly?
The timid tear in Cleopatra’s eye.”

Philip of Macedon, as the great Athenian orator so clearly and eloquently showed, might long have attempted in vain to subjugate the liberties of Greece, had he not derived most powerful assistance from the treachery, avarice and ambition of Greeks *inside* the Camps and Councils of Greece: and thus, as the result of evil passions and treachery of those, whose duty it was to defend the liberties of their Fatherland to the last drop of their heart’s-blood, Greece, the famed land of liberty and valor, the patriot’s pride and poet’s glory, was struck down from the lofty pedestal, where she had stood so long, the object of respect and admiration to the noble, the good, and the free; and of dislike and dread to tyranny and tyrants, far and wide!

“T were long to tell, and sad to trace
Each step from splendour to disgrace;
Enough—no foreign foe could quell
Thy soul till from *itself* it fell.
Yes! self-abasement paved the way
To villain-bonds and despot-way!”

Yes! it was not foreign foes, but foes *within*, that wrought the downfall of the liberties of ancient Greece, and it is *this* danger, and *only this*, that

we ever fear in regard to Masonry. Malice, and meanness, misrepresentation and calumny, private hate and public persecution, have again and again assailed the Fort of Masonry from without, but the attacks have been repulsed, and the missiles hurled at it, have recoiled with deadly effect upon the heads of those who threw them. But, even at this present time, there are symptoms of defection and disloyalty within the garrison, which, *if not checked in time*, may be fraught with the most fatal consequences. The same evil passions that have brought such direful evil upon nations and armies in ancient and modern times, are now beginning to develop their baneful influence within the sacred limits of our Order. Thus far indeed the evil may be comparatively small and insignificant, at least in appearance, but it is an old and true proverb, "evil weeds grow apace," and this one, if allowed to grow unchecked, is only too likely to realize the description of "Fame," or rather "Scandal," in the *Æneid* of Virgil—"Report, than which no other curse is swifter (in growth :) it grows strong by motion, and acquires fresh strength as it advances; at first small and lowly through timidity, soon after it raises itself to the skies, and while striding along the earth, buries its head among the clouds."

True as the above description is of "Scandal," it is no less so of ambition, pride, and those other evil feelings, which are so productive of misery alike to individuals and communities. A spurious and ill-regulated ambition more especially "acquires strength as it advances," and it is, we believe, to the impulses of this feeling, that the rebellious, unmasonic and very disreputable movements, to which we have had to refer more fully elsewhere, are mainly attributable.

Nor is it in N. York only that the evil working of this baneful feeling has been exhibited, but nearer home also, though not as yet to the same criminal extent. A desire to avoid adding any embitterment to existing differences, leads us to abstain from discussing this topic with more particularity; but, it is with the most earnest and solemn conviction of the safety that lies in UNION, LOYALTY, and ORDER, and of the deadly danger that inevitably attends on disunion, insubordination and disloyalty, that we call upon all true Masons to discourage, by every lawful means, even the first indications of these dire evils, in Council, or in Lodge! Petty, personal ambition has no place within the hallowed walls of the Masonic Lodge. It is, in fact, adverse and antagonistic to the very spirit of Masonry. *If we desire to save our Beloved Order from the curse of disunion and decay, we will crush now, once and forever, the rank first growth of that vile weed-crop; which has even already sprung up to choke and destroy the life-sustaining produce of our hitherto fair and fruitful fields!*

ORDER OF KNIGHTS TEMPLARS:

178.

PRETENDED CONTINUATION AND CONNECTION WITH FREEMASONRY.

[Concluded from page 81.]

About the middle of the 18th century, it was the popular theory of the Freemasons that their institution sprang from the Order of Templars, even Lessing bearing of this opinion. But history has proved that there is no connection whatever between the two associations.* The many fables concerning the origin of Freemasonry and its connection with the Order of Templars have been created by the endeavors of Masons to surround their institution with a halo of antiquity, to attribute to it the possession of great and ancient mysteries, to conceal the plain and simple true history of the fraternity, as well as by the vanity and greed of gain of the many impostors and charlatans who have made use of Masonry for their own ends. The Freemasons of 1750 endeavored to support their theory of a derivation of Masonry from Templarism, by the following tradition:—While De Molay was in prison he foresaw his approaching end and the downfall of his Order, and accordingly drew up his testament in which he embodied the Templar mysteries, and this testament was transmitted to and preserved by the Freemasons. The chief priest of the Templars, Peter of Boulogne, escaped from the prison and fled to the commander Hugo, Wildgrave of Salm, on the Rhine, and from thence with Sylvester of Grumbach to Scotland. Thither also fled the Grand Commander Harris and Marshal Aumont and by these three were the Templar mysteries preserved and transmitted to the new Order of Freemasonry.

This story is readily shown to be a fable, even without taking into consideration De Molay's testament which in itself is nothing but a fabrication replete with historical falsehoods and contradictions. De Molay during his imprisonment was kept in such strict confinement that he could have had no opportunity of drawing up a testament, much less one that contained a secret heretical doctrine. Peter of Boulogne, it is true, did escape from prison and fled, but whither, has never been satisfactorily ascertained. The whole of the story concerning the Wildgrave of Salm and Sylvester of Grumbach is simply an absurdity, for Hugo and Sylvester were one and the same person, *Comes Sylvester* being nothing more than the Latin translation of the title *Wildgraff*, and Grumbach being the name of the commandery. Hugo of Salm, Wildgrave and Commander of Grumbach, never fled to Scotland, but after the suppression of the Order became a prebendary at Mayence.

The pretended continuation of the Order was transferred to Scotland, because the higher degrees of Masonry, on account of their political reference to the Pretender Charles Edward Stuart, were termed Scottish degrees, and Scotland was thus considered as the cradle of higher Masonry. Neither Harris nor Aumont are mentioned in the authentic history of the Order. It is very probable that some of the fugitive Templars may have gone to Scotland, and also that some of them may have united with the building associations in that country, but with no

*We give this of course as the opinion of our correspondent. Our own views have been frequently given in these pages.—*Ed. Mag.*

sense of propriety can we hence regard the latter as a continuation of the Order, any more than the Order of Malta, both of which societies received fugitive Templars.

Other Freemasons asserted that the chivalric or military Order of the Templars had been actually suppressed, but that the ecclesiastical portion or priesthood had been continued in Scotland and was subsequently transferred to Freemasonry. But history shows that this Templar Masonry was invented in France about the year 1740, by the adherents of the Stuarts (after the publication of Dupuy's work) and was introduced by Ramsay and others, as higher degrees, into Freemasonry. These Scottish degrees, or so-called Templar system, made rapid progress, and as it had its head-quarters in the Jesuit College of Clermont at Paris, was termed the System of Clermont. The present Swedish system of Masonry is also Templary in its character but free from Jesuitism or politics. It pretends to possess the original testament of De Molay, whose nephew, a Count Beaujeu, is said to have transmitted Templarism to Freemasonry. It is also asserted that Count Beaujeu preserved the ashes of his uncle in a mysterious tomb, which bears the date 11 March 1313. As however De Molay's death did not occur until the 19th March 1313, the whole fable is readily seen to be a most transparent falsehood.

The system of Clermont, was introduced into Germany in 1751, by the Baron von Hundt, under the title of the Strict Observance rite. The ritual, costume and organization of the Order into provinces, &c., were copied from the ancient Order of Templars, and this child's-play proved so attractive that even learned and serious Masons were for a time deluded by it. But there was also a dangerous feature in the system, for the whole system of Clermont contemplated not only the restoration of the Stuarts to the throne, but also the secret propagation of the Roman Catholic religion. The Pretender was Grand Master of the Order, under the title of *Eques a sole aureo*, from 1743, until his death in 1788. The Jesuits of the College of Clermont superintended and directed the movements of this Catholic propaganda, and earnestly sought to make proselytes of the wealthiest and noblest personages of Europe. The Baron von Hundt, secretly espoused the Catholic religion in 1743 at Paris, a fact which was however concealed for twenty years. He was succeeded as *Heermeister* of the Strict Observance by the Abbé Bernéz, and he by the Duke Ferdinand of Brunswick. The latter however, as well as the other Protestant members of the Order, were completely ignorant of the Jesuitical intrigues of the secret superiors. This Templar Masonry reached its highest point in Germany and France, during the seven years war, but was never introduced into England. In 1763, the notorious Johnson, founded a Chapter of the Strict Observance system at Jena, and at a convent held the following year, he announced that some successors of the ancient Templars in the Scottish isles were in possession of the most precious treasures of secret knowledge, which they offered to reveal, if the German Masons would adopt the rules of the Strict Observance. Johnson also exhibited an uninterrupted succession of Grand Masters from De Molay to his day, and asserted that the secret superiors of the Order resided in Italy and the East, and when the proper time arrived would make themselves known. Johnson however was

soon after arrested as a thief and counterfeiter, and ended his days in the prison of Wartburg.

In the year 1766, at Berlin, Sinnendorf publicly denounced the Strict Observance as a Jesuitical clique, and being then Master of the Lodge of the Three Globes, he introduced a new *protestant* system of Freemasonry. Nevertheless the Jesuits continued to practise their Templar system, with more or less success. In 1767, certain pretended Templar priests at Wismar formed a new branch of the Order, asserting that they alone were in possession of the true secrets of the Templars. None but Roman Catholics and members of the Strict Observance were admitted into this system, which was termed the Clerks of the Strict Observance. This state of affairs continued until about 1780, when the German Masons began to discover that they had been made the tools of the Jesuits and the prey of cunning and designing adventurers. A convent was held at Wilhelmsbad in 1782, at which were present the most distinguished Masons of Germany, and here it was declared that there was no connection whatever between Templarism and Freemasonry, and that the so-called Templar degrees should be discarded. This convent commenced the Masonic Reform which has steadily been progressing in Germany down to the present day, and Masonic Templarism is there almost, if not entirely, extinct.

The "Order of the Temple" at Paris, pretends to be a continuation of the ancient Order, endeavoring to prove this by certain documents and relics in their possession, such as the Charter of Transmission, the original copy of the statutes, the sword of De Molay, various seals and other articles. These Parisian Templars however, do not recognize Freemasonry as any part of their system, and deny that the Masons are successors of the Templars, asserting that the Scottish Templars *excommunicated* in 1324 by Larmenius, were but a counterfeit of the Order of the Temple, and subsequently instituted the Masonic society. The Order at Paris, owes its origin to the Chapter of Clermont, formed by De Bonneville in 1754, but was composed of few members and never attained much notoriety until after 1806, when Raynouard published his celebrated tragedy, "Les Templiers," which brought the Order into notice and attracted many eminent persons.

According to the assertions of the Parisian Templars, De Molay before his death appointed as his successor John Mark Larmenius Hierosolymitanus, and not Anmont as is claimed in the Strict Observance system. But De Molay had not the right to appoint his successor, even if he had an opportunity of doing so, for according to the Statutes of the Order, the office of Grand Master was an elective one, and therefore no one appointed by De Molay could lawfully claim to be the Grand Master. Nor can we find the name of Larmenius either in the authentic history of the Templars or in the process against the Order where more than 800 names, the most distinguished in the Order, are cited. The surname *Hierosolymitanus*, is, to say the least, exceedingly suspicious, the author of the fable evidently intending to convey the impression that his hero had distinguished himself in the Holy Land; while it is well known that no Templars had been in Syria since 1291, and no Christians in Jerusalem for more than half a century previous to that date.

The Order claims to possess the direct succession of Grand Masters from De

Melay to the present day, signed *manu propria* in the *Charta transmissionis* or Charter of Transmission, a parchment manuscript, which is evidently a clumsy forgery, although believed by many to be genuine, even the bishops Gregoire and Munter, allowing themselves to be deceived by these transparent falsehoods bequeathed to the Parisian Templars by the Jesuitical and Stuart intriguers of the 18th century. It is full of contradictions and incongruities and has been shown by Wilke and others to be totally unauthentic. As an evidence of the ignorance of its fabricator, we may mention that it purports to be signed by Bertrand du Guesclin, constable of France (1357) when it is a matter of history that this individual could neither read nor write. Thory although a personal friend of the Grand Master Palaprat and other members, pronounces the Order to be nothing but "*un jeu d'enfants et une auguste fadaïse*" (child's play and august nonsense)

In England there appears to be at present two branches of Templar Masonry, one the Grand Conclave of England, which is derived from the Order of the Temple at Paris, the late Grand Master, the duke of Sussex, having been created at Paris in that body; the other owing its origin to the Templar degrees of the rite of Heredom or Perfection, and adding the titles of H. D. M. and K. H. to that of Knight Templar.

The Order in the United States likewise owes its origin to the latter source, the Red Cross degree being a modification of the Knights of the East, or Sword, the 18th degree of the present Ancient and Accepted Rite.

At the time of the introduction of Templarism into the United States, it was entirely disconnected with Masonry proper, the degree of Templar being conferred on persons who were not Masons. This is shown by the fact that Elias Hicks on the 19th April 1792, (one year before his initiation as a Mason in Holland Lodge, New York) was "installed one of the Most Noble Order of Knighthood, a Templar of St. John of Jerusalem, Knight Hospitaller and Knight of Malta, a faithful soldier of Jesus Christ," as stated in his certificate. Truly a conglomeration of titles, and confusion of ideas which attest the ignorance of those who originated the system of Templarism in this country.

THE SPURIOUS SUPREME COUNCILS IN THE NORTHERN JURISDICTION.

NO. IV.

In the "Masonic Sentinel," published in 1851, by Henry C. Atwood, he asserted that he received the 33d degree (having previously been a member of the Cerneau Consistory) from James Cushman of the Charleston Supreme Council, in 1825, and that in 1828, five days before De Witt Clinton's death, that distinguished man endorsed his Patent. I have already shown that Atwood was not a member of this Cerneau Consistory. Dr. Folger, page 183, says, "Bro. Atwood was not a member of the Supreme Council in Nov. 1827," although on page 181, where he relates the incident of Mr. Clinton's signing his Patent, he states that he had "previously" to Feb. 1828, "been exalted to the 33d degree"! When it was that Atwood received this degree, Dr. Folger does not tell us. The

statement of Atwood that being a member of the Cerneau Council, he received the degree from Cushman, is too absurd to notice. Cushman could not exercise his prerogative as a Sovereign Inspector General in the Northern Jurisdiction, where a Supreme Council was in existence. But would Atwood serve God and mammon both? Being, as he asserts, a member of the Cerneau body, would he apply to the opposing body for advancement? Would Cushman, of the Southern Council, exercise his functions as an Inspector General, by conferring the degree in the Northern Jurisdiction, and in any event upon a member of the Cerneau Consistory? Would De Witt Clinton, if in his senses, have confirmed with his signature the Patent of the Southern Council, which he had for fifteen years been violently contending against? And finally, if he had confirmed it, of what avail? I will endeavor to explain how Atwood, and how Dr. Folger obtained what little knowledge they ever possessed of the Scottish Rite.

Abraham Jacobs, who was initiated it is said, in St. Andrew's Lodge, Boston, Mass., July 22d, 1782, took up his residence in New York in 1804. He claimed to have some knowledge of the Sublime and Exalted Degrees, which he obtained at Charleston, S. C., Jamaica, West Indies, and other places. He was connected with a Sublime Lodge at Savannah, and afterwards in New York. It is unnecessary to enter minutely into his history. Suffice it to say, that he knew enough of the ritual to confer the degrees, and, as Dr. Folger asserts, in various places in his book, made "a very fair" (pecuniary) "operation out of this transaction." I shall not dispute this, or argue the question whether he was, or was not, authorized to confer the degrees, as it has nothing to do with the subject under discussion. He was not elevated to the 33d degree in 1813 with J. J. J. Gourgas, nor has he ever been since. He knew nothing more than to the 25th degree of the Rite of Perfection. "According to his own Diary," he "had not received the appointment of Deputy Inspector General," says Folger, p. 138.

"The author was personally acquainted with Abraham Jacobs, from the year 1825, to the day of his death." Folger, p. 138.

"He died in New York about the year 1840." Folger, p. 130.

"In 1825 he was in very poor circumstances, and for a year or two had been in the employ of Oliver M. Lounds, who was then Sheriff of the city and county of New York. He was a son of Thomas Lounds—was a member of the Sovereign Grand Consistory. The father, Thomas Lounds, was also a member. Jacobs was perfectly well acquainted with the existence of the Sovereign Grand Consistory, from its very commencement. It was on the strength of a pledge given by him to the Messrs. Lounds and others, that he would no longer infringe upon the rights of the Sovereign Grand Consistory, that he was aided and assisted by Brethren, and taken into the employ of Mr. Lounds. In the numerous instances in which he afterwards conferred those degrees, he made it a rule to go out of the city to do it. He always made it a condition, that the thing must be done at least sixty miles away, and, if possible, out of the State of New York." Folger, pp. 138-9.

"By the Diary, we find that Jacobs conferred the degrees upon no less than sixty-four persons at different times, up to the year 1808. Subsequently, up to the year 1830, the writer knows of one assemblage, consisting of thirty persons; and it is generally known that Jacobs made it his business, until a few years before his death, although after the year 1808 he was obliged to do it in secret—no record being made of his transactions. Folger, p. 138.

"The party of thirty, before last mentioned, went to Trenton, New Jersey, to receive the degrees from him." Folger, p. 139.

"At his decease," 1840, "he willed that all his Masonic Records should be placed in possession of the Supreme Grand Council, at the head of which, at that time was Henry C. Atwood, for future reference. The reason why this particular disposition of the Records was made, will be explained." Folger, p. 130.

I delay here a moment to show the inconsistency of Folger. In this last extract he says, that in 1840 Atwood was at the head of the Supreme Grand Council. Without wearying the reader with quotations, let me simply state, that on page 244, and in various other places, Dr. Folger says that Atwood did not form his Supreme Council until 1846, when the United Supreme Council died out, and "he formed a Supreme Council which took the place of the old body which had been dissolved." In the above extract Dr. Folger says, "The reason why this particular disposition of his Records was made will be explained." He does not say when or where. I have carefully examined his book and can find no explanation. I wanted very much to see it. I am not surprised that he promises it, and am not surprised that I cannot find it. If he made an explanation, and it was a truthful one, I am afraid that it would reflect severely upon Atwood. At any rate none is made.

In the quotations above made from Folger, it appears that he was personally acquainted with Jacobs, and that he knew personally "of one assemblage consisting of thirty persons," upon whom Jacobs conferred the degrees. Jacobs had become reduced in circumstances. The Messrs. Lounds, to keep him quiet, had taken him into their employment, under a pledge that he would not interfere with the Sovereign Grand Consistory.

"From 1804 up to the day of his death, he" (Jacobs) "resided in the city of New York, and it is a well known fact, that whenever called upon, Jacobs never hesitated to confer the degrees upon all who would pay him well for them, holding himself accountable to no person, or body of Masons, as often as he could get a favorable opportunity." Folger, p. 190.

Who should know this better than Dr. Folger?

The truth is, and implicit confidence can be placed in the statement, that Henry C. Atwood and Robert B. Folger were of the "assemblage consisting of thirty persons," spoken of by Folger in the above extract. "They, with several others bribed this Abraham Jacobs to go with them to Trenton, New Jersey, and for the sum of ten dollars each, received from him certain degrees of the Ancient and Accepted Rite, binding themselves to keep the same secret until after Jacobs' death, which occurred about 1840, when Atwood took from under Jacobs' bed, his trunk containing such portions of the ritual as he had, and the Warrant of Lafayette Chapter of Rose Croix."

It will be seen that the above statement is in quotations. But it is not of record. I receive the statement from one who *knows* whereof he affirms, and who has the evidence at hand to confirm it, if doubted or denied. Dr. Folger will not deny it. He nowhere states in his book, how, when and where he became connected with the Rite, neither does he state anywhere how Atwood originally got the degrees. My informant says that this occurred in 1825. I have no means to determine it. Certain it is that the compact with Jacobs

was kept, for neither Folger nor Atwood, made any claim to these degrees till long after Jacobs' death in 1840. There is the most positive evidence that neither of them was in any way connected with the Cerneau Hicks Council or with the United Council which expired in 1846. Dr. Folger makes no pretension to any connection with either of them, and it will be seen by a careful examination of his book, that in reality he does not mean to state that previous to 1846 Atwood had anything to do with any Supreme Council. The statements concerning Atwood's possession of the thirtythird degree, are made so softly, his language concerning it is so confused and different from the boldness of those concerning which there can be no doubt, that the reader sees instantly from the language of the author, the weakness of faith which the writer had when he penned it.

The utter obscurity of Atwood in all Masonic matters, the great reluctance which men of character and truthfulness have had to direct their attention to the Masonic acts of this man, have prevented that clear exposition of his doings, which would otherwise have been made. I don't care to dwell upon this matter. It was a deed of darkness transacted in secret, these parties fled into another State and there received whatever Jacobs saw fit to give them. Nobody knows, and few care, what it was. Even Folger will admit, that if they received the degrees in their perfection and exactness, it would avail them nothing. Such as Jacobs had, undoubtedly they received. With it, they waited until he died.

It is claimed for Atwood that Jacobs willed to him his Masonic Records. I shall not deny it. Atwood then as the head of a Spurious Grand Lodge in New York, was undoubtedly avaricious to secure every Masonic document upon which he could lay his hands. He must have had a certain degree of intimacy with Jacobs; certainly he had access to his most private apartments. Probably he knew that among the private papers of Jacobs, was the Warrant of Lafayette Chapter of Rose Croix, which was silenced in 1827-8, when the Cerneau Supreme Council went into active operations. How Jacobs became possessed of that Charter, it is unnecessary to determine. But it will be remembered he was in the employment of Oliver M. Lounds, that Lounds was the first President named in the Charter, and that in 1827-8, Oliver M. Lounds was addressed by the Cerneau Supreme Council as the lawful custodian of this Warrant. This shows that Jacobs undoubtedly had the opportunity to get it. It may be that Lounds might have given it to Jacobs, knowing how careful he was to preserve all Masonic documents, after its worthlessness had become apparent to him. But however obtained, there it was, under Jacobs' bed, carefully preserved in his trunk. And it would appear that the anxiety of Atwood to secure this document prompted the indecent haste which he exhibited to secure it.

Thus we find Atwood in 1840, with the seal of silence removed from his lips, in possession of the secrets and rituals of Jacobs, and the Warrant of La Fayette Chapter of Rose Croix.

"In 1837 the difficulty occurred in the Grand Lodge, out of which 'originated St. Johns' Lodge,' that body retaining the Charter and control of La Fayette Rose Croix Chapter."—Folger, p. 284.

It is amusing to see how Folger strains every historical fact to fit the theory which he strives to sustain. Here he makes the St. John's Grand Lodge retain the charter and control of this Chapter. A Grand Lodge, (spurious to be sure) of the York Rite exercising control over this Chapter." In 1832, it will be remembered "it revolted, and declared its independence. In 1837, obedient and submissive, it yields itself up to the control of a Grand Lodge. I don't know after all, as this is very strange.

In 1835, Atwood "taking advantage of his position as a Sovereign Grand Inspector General, chartered a Chapter of Royal Arch Masons, under the title of Orient Chapter, a Council of Royal and Select Masters, and an Encampment of Knights Templars. Under this organization, in the course of a few years the bodies prospered, and largely increased in numbers." Folger, p. 244.

If then, Atwood as a Sovereign Inspector General, established Chapters and Encampments, why should he not prostitute the La Fayette Chapter to the St. John's Grand Lodge. Let there be a general mixing up.

"He at the same time" (1837) "continued the meetings of the La Fayette Rose Croix Chapter, being its presiding officer, and established a Consistory of Sublime Princes of the Royal Secret. In due time he gathered around him the old members of the united Supreme Council, and with others that had been elevated to the thirty-third degree, he founded a Supreme Council, which took the place of the old body which had been dissolved. This happened in the year 1846, or nine years after the formation of St. John's Grand Lodge." Folger, 244.

Folger then goes on to say that when the expulsion of the members of St. John's Grand Lodge, from Masonry, took place, "many of the old members of the Council withdrew, leaving Atwood, Marsh and Piott in possession." In 1846, on hearing of the dissolution of the body, composed then of but four members, they at once took their place. Marsh died so early in 1846 that his name does not appear in the Council.

"Nor does Bro. Piott's name appear, so that the Consistory as then constituted on this account was made up entirely of new men, who had been initiated under the auspices of, and were members of the St. John's Grand Lodge."—Folger, pp. 244, 5.

Expelled Masons all. The word "*Consistory*," in the above extract, should read "*Council*," for the officers given are those of a Council: among the officers are Henry C. Atwood, John W. Simons, and Edmund B. Hays. In this list of names and members, not one of the Cerneau Hicks Council can be found. I am taking now the statement of Folger, that this spurious Council of Atwood was founded at this time, 1846, to be true, which I do not at all concede.

The United Supreme Council had met for the last time, divided its money among its few members, and separated never to meet again. A spurious Grand Lodge had been established in New York. Atwood, its head hearing that this United Supreme Council had dissolved, immediately sets himself up, with his companions of expelled Masons, and declares himself to be Sov. Grand Commander of something or other, and under it carries on a Grand Lodge, Chapters of Royal Arch Masons, Councils of Royal and Select Masters, Encampments of Knights Templars, Chapters of Rose Croix, Consistories of Sublime Princes of Royal Secret, and what other bodies Dr. Folger does not say. This is the origin,

according to Folger, of the Atwood Council, of which Hays claims to be the lawful successor. I can hardly conceive of any worse condition of things. But even in this the parties do not agree. Jerome L. Cross, who was connected with Atwood, published a document entitled an appeal, dated "City of New York, June 24, 1851," signed by Cross, and also by Atwood. Dr. Folger attempts to set forth a copy, on page 347 of his appendix. I have the original before me, and that portion which I wished to quote is 'not to be found in the copy of Folger. Did the Doctor maliciously and intentionally suppress this and present to the world in the pages of his book, a forged and mutilated copy, or was this portion left out accidentally, or was it the fault of the compositor?

On page 10 of "Document No. 1," published by Cross and Atwood, is the following :

"Our Council was the first that existed in the Northern Hemisphere. It was founded with proper authority in 1813, and was in a flourishing condition up to the year 1828, at which time the great Anti-Masonic excitement passed over the northern hemisphere shaking the institution to its very foundations. As the death of the Hon. Dewitt Clinton, who was Sov. Gr. Ins. Gen., and Grand Commander, occurred about this time, it was deemed advisable to discontinue our labors [for a season, although a Sovereign Grand Inspector General and G. Commander, was duly appointed, confirmed and invested with full powers, four days before his death by Clinton himself. It was not revived again until 1840, since which it has continued to perform its functions."]

The portion in brackets Dr. Folger omits. If the documents he sets forth are so *carelessly* copied, his book cannot be relied on to any great extent, especially when the matter left out is so damaging to the cause he defends. Folger means to have it that his Council was revived and re-established in 1846. Cross and Atwood, especially Atwood, who remembered the oath of secrecy to Jacobs and the trunk under Jacobs' bed, were determined it should be in 1840. I shall show that both were wrong, and that 1851, was the year when this Atwood-Hays Council originated. G.

LIBERTY LODGE, BEVERLY.

THE officers of this Lodge were publicly installed by the M. W. Grand Master, assisted by his officers, on the 14th January. The ceremonies took place in the First Baptist Church, in the presence of a large audience, consisting of the members of the Lodge, their ladies and citizens generally. The house was filled to its utmost capacity, and the ceremonies were witnessed with marked interest. A fine choir contributed much to their effectiveness. At the conclusion of the ceremonies the Grand Master briefly addressed the officers and members of the Lodge in appropriate terms, and introduced the Rev. Brother W. S. Studley, of Boston, as the orator of the evening. The subject of the address was the Life and Works of King Solomon, and the subject was handled with great ability and eloquence. The description of the Temple was precise, clear and beautiful, and was received with great favor.

At the conclusion of the address, a procession was formed and proceeded to the Town Hall, where the company sat down to a bountiful supper, and where brief speeches were made by several Brethren.

The officers for the year are as follows:—

D. S. Shattuck, W. M.—John Macon, S. W.—Samuel T. Plummer, J. W.
J. H. Kendall, Sec.—Samuel Porter, Treas.—John Nichols, Chaplain—Harvey Lunt, S. D.—Charles Odell, J. D.—J. W. Wallace, S. Stew.—Horace L. Walker, J. Stew.—F. F. Porter, Marshal—Augustus Giles, Tyler.

MT. LEBANON LODGE.

THE officers of this excellent and prosperous Lodge were publicly installed at Freemasons' Hall, in this city, on the evening of the 10th of January. There were about a hundred ladies, principally the wives and daughters of the members, present to witness the ceremonies, which were ably performed by the Deputy Grand Master, R. W. Brother CHARLES C. DAME, and were interspersed with music by a fine quartette of ladies and gentlemen. The Charge was given by the M. W. Grand Master PARKMAN, in his usual happy and impressive manner. At the conclusion of the ceremonies a procession was formed and the company repaired to the Banqueting Hall, where Brother Silabee of the Winthrop House, had spread one of the finest entertainments of the season, both in its variety and service.

The officers installed were as follows:—

John F. Abbot, Master—Ira D. Davenport, S. W.—William J. Ellis, J. W.—Cadis B. Boyce, Treas.—Thomas Waterman, Sec'y.—Henry E. Lang, S. D.—George Moore, J. Deacon—Thomas W. Osborn, S. S.—Bela D. Ladd, J. S.—William R. Alger and John W. Dadmun, Chaplains—E. L. Sanderson, Marshal—William Pratt, Jr., I. S.—Stephen B. Ball, Chorister—Luther L. Tarbell, Tyler.

ST. JOHN'S ENCAMPMENT, PROVIDENCE.

THE Annual Assembly of St. John's Encampment was holden Dec. 7, in Masons' Hall. The following Officers were elected for the year ensuing:—

M. F. John Shepley, G. Com.—Rev. and Sir Daniel Rounds, Gen.—Sir J. E. Titcomb, Capt. Gen.—R. E. and Rev. Sir Chas. H. Titus, Prelate—Sir S. C. Arnold, S. Warden—Sir B. J. Chase, J. Warden—Sir Samuel Lewis, Treasurer—Sir Oliver E. Greene, Recorder—Sir C. A. Greene, Sword Bearer—Sir C. Joseph Fales, Standard Bearer—Sir J. A. D. Joslin, Warder.

The officers elected were duly installed by R. E. Chas. H. Titus, D. G. Master, assisted by R. E. Thos. A. Doyle, G. Capt. Gen., and R. E. Geo. A. French, G. J. Warden of the Grand Encampment of Massachusetts and R. Island.

MASONIC PRESENTATION.

At a regular meeting of St. John's Encampment, holden in Masons' Hall in Providence, Monday evening, Jan. 4th, the following presentation was made by M. E. Commander John Shepley to Past Commander Rev. Charles H. Titus, in the following words:—

Past Commander Titus, R. E. and Rev. Sir:—

Your Brother Sir Knights of Taunton and vicinity, being desirous of bestowing upon you some testimonial of their sincere regard and some memorial of the pleasant Masonic and Knightly intercourse they have enjoyed with you, have caused this beautiful and costly jewel to be made, and by their request I now present it to you. It is a gold Patriarchal Cross surmounted with a crown, with black enamel letters I. N. R. I. on the upper bar; a small red enamelled passion cross in the centre between the two bars; the word Emmanuel on the lower bar in black enamel; and the whole suspended from the Beausant, the Banner of our Order. Your superior knowledge of the Orders of Knighthood will enable you to understand the significance of these symbolic allusions and treasure up the beautiful lesson which they convey. This rich and appropriate gift the donors wish you to accept as a token of their Brotherly Love and sincere Knightly friendship.

The response of Past Commander Titus was as follows:—

Most Eminent Commander:—

I do most gratefully accept this magnificent present. I have received so many evidences of the Brotherly Love and friendship of my Brother Sir Knights of Taunton, that I did not need this additional token to assure me of the fact. I began my Masonic life in connection with those beloved donors; I was first brought to light in their company. I am still young in Masonry, but I have lived long enough since that day to feel the full force of the sweet Masonic tie, and to fully appreciate the knightly courtesy of those warm hearts and the rich testimonial they have now conferred upon me.

This jewel will also be prized for its intrinsic worth and symbolic teaching. It is made of precious metal, which will remind me of that "gold tried in the fire" which our Great Emmanuel has so freely bestowed upon an impoverished world. Its form will remind me of the manner in which our Lord and Saviour suffered death, and expiated the sins of guilty man. These letters upon the upper bar, (I. N. R. I.) tell me of the recovered Word of God, who liveth and abideth forever. While this red cross reminds me of the sufferings which the Saviour bore for me, it also teaches the cross which I should bear, and the zeal which I should manifest as a champion of the Christian religion. This name upon the lower bar, (Emmanuel) assures me that amid the many vicissitudes to which my frail nature is subjected while performing the pilgrimage of this life, *God is with me*. The crown surmounts the cross. How significant the symbol; how important the lesson; how precious the promise. "Be thou faithful unto death, and I will give thee the crown of life."

M. E. Commander—through you I will tender my sincere thanks to the kind donors, and assure them of the high esteem I shall ever place upon their valued gift

GRAND LODGE OF RHODE ISLAND.

Office of the Grand Secretary, Providence, Nov. 30, A. L., 5883.

Right Worshipful Brother :—In Semi-Annual Communication this day, it is unanimously

Resolved, That the Charter of *Mount Moriah Lodge*, No. 8, be and the same is hereby **REVOKED** and declared to be **FORFEITED**; and the Master, Treasurer, and other officers and members of said Lodge are each hereby strictly enjoined and required to return to the office of the R. W. Grand Secretary, on or before the first day of January next ensuing, the Charter, Records, By-Laws, Seal, Regalia, Funds, and other property of said Lodge, in accordance with Section 9 of Article VIII. of part first of the Constitution of this Grand Lodge.

Resolved, That *W. DANIEL SAYLES*, Master of *Mount Moriah Lodge*, No. 8, be and he is hereby **EXPELLED** from all the rights, benefits and privileges of Freemasonry.

Resolved, That *W. Augustus M. Aldrich*,—*William D. Aldrich*,—*Jacob Arnold*,—*George L. Barnes*,—*James A. Clark*,—*Samuel Clark*,—*Edward Cook*,—*William R. Cook*,—*W. Lewis Dexter*,—*Crawford J. Manton*,—*Arlon Mowry*,—*Atwell Mowry*,—*James M. Mowry*,—*Orrin P. Mowry*,—*Smith R. Mowry*,—*W. Stafford Mowry*,—*Thomas A. Newell*,—*W. Ephraim A. Sayles*, and *Stephen Wright*, be, and are hereby severally **SUSPENDED** from all the rights, benefits and privileges of Freemasonry, until such time as they shall make proper acknowledgment to the M. W. Grand Lodge, for the error by them committed.

A true copy of record—Attest:

THOS. A. DOYLE, Grand Secretary.

M. E. COMP: PIERSON OF MINNESOTA, AND THE G. G. CHAPTER.

THERE is not a stronger, nor more consistent advocate for the perpetuation of the General Grand Chapter of the United States, than our M. E. Comp. A. T. C. Pierson of Minnesota, says the N. Y. Courier. In his very admirable report on Foreign Correspondence to his Grand Chapter, he concludes as follows :—

It is possible that this report may be seen by some of our Companions 'way down in civilization,' and if so, they may conclude that we take too ultra positions relative to the General Grand Chapter. To such, all we ask is a fair examination and investigation of the facts stated. If we are wrong no one will be more ready to acknowledge; but we want the evidence first. If our deductions from facts stated are not legitimate, if shown, we will promptly acknowledge the error.

We believe that obligations taken, are matters not entered into for "the fun of the thing," and of no binding force, but that they are of binding force; that no man can, of his own volition, and when it suits his purposes, absolve himself from their requirements. Every Royal Arch Mason, if regularly made, and every High Priest, if legally installed, since 1806, of every Grand and Subordinate

Royal Arch Chapter, has taken an obligation to maintain and support the General Grand Royal Arch Constitutions.

There is a spirit of insubordination abroad in the land that must be checked, or our system is gone. That will be done which all the powers of antimasonry failed to accomplish.

The arguments used against the General Grand Chapter, are exactly the same that the folks down South use against the General Government. The one in our opinion is about as rational as the other.

There is no safety except in sustaining and obeying the laws. If they are onerous or unequal, change them : but do it legitimately.'

PUBLIC INSTALLATION

OF THE OFFICERS OF CALVARY COMMANDERY, PROVIDENCE, R. ISLAND,
JAN. 8, 1864.

THE newly elected officers of Calvary Commandery (says the Prov. Gaz.) were installed in presence of as large a number of ladies and gentlemen as the hall could comfortably contain. The Sir Knights, themselves sufficiently numerous to attest the prosperity of the Commandery, had extended the courtesy of invitation to various relatives and friends, who availed themselves of the opportunity of witnessing the ceremonies and participating in the subsequent enjoyments.

The officers of the Grand Encampment of Massachusetts and Rhode Island, who took part in the proceedings were :—

M. E. Sir William S. Gardner, Grand Master ; R. E. Sir Charles H. Titus, Deputy Grand Master ; R. E. Sir William W. Baker, Grand Generalissimo ; Rev. Sir Sidney Dean, Grand Prelate ; Sir George A. French, Grand Junior Warden.

The following was the

ORDER OF EXERCISES.

Reception of the Grand Officers.

Inspection and Review.

Devotions.

Kyrie Eleison, R. R. Ross, Choir.

Surrender of Jewels.

Selections of Scripture, Grand Prelate.

Anglesey Sanctus, Dr. Smith, Choir.

Presentation of Commander Elect.

Prayer, Grand Prelate.

Gloria Tibi, W. T. Best, Choir.

Installation of Commander.

Gloria Patri, Mozart, Choir.

Proclamation.

Address by M. E. Grand Master.

Ceremonies.

Inspection and Review.

Devotions.

Pater Noster, T. La Hache, Choir.

Benediction, Grand Prelate.

The officers installed were as follows ;

Sir Thomas A. Doyle, Commander ; Levi L. Webster, Generalissimo ; Edwin J. Nightingale, Captain General ; Charles A. Webster, Prelate ; James H. Armington, Senior Warden ; Thomas W. Chas, Junior Warden ; William Butler, Treasurer ; Clinton D. Sellew, Recorder ; Nicholas Van Slyck, Sword Bearer ; Fitz James Rice, Standard Bearer ; William D. Hilton, Warder ; Thomas J. A. Gross, First Guard ; Frank J. Harrington, Second Guard ; William McDonald, Third Guard ; Edwin Baker, Musical Director ; Charles T. Little, Sentinel.

The appearance of the Knights was truly elegant and impressive, the regalia of the Commandery having a peculiarly appropriate effect, to which the new and rich appointments of the hall added greatly.

The exercises were conducted with great dignity on the part of all concerned, reminding the spectator of the proud history of the Ancient Order of Knights Templars. The music by the choir was of a high description, as well it might be, considering that it was rendered by some of the best vocal talent in our city churches.

The Grand Master's address paid a feeling tribute to the founders of the Grand Encampment of the two States, made many excellent suggestions to the Sir Knights of Calvary Commandery, and set forth in well chosen language the object of the institution. The new officers having been duly conducted to their posts and proclamation made, the ceremonies next upon the programme took place. This phrase proved to refer to a circumstance scarcely less agreeable for us to record than pleasantly interesting to those directly concerned in it. It was the presentation of a Past Commander's jewel to the retiring Commander, R. E. Sir Henry Butler.

The presentation was made by the freshly installed Commander, R. E. Sir Thomas A. Doyle, in behalf of his fellow Knights of the Commandery, who were unwilling that the retirement of their noble hearted chief should occur without a special token of their esteem. This emblem, superbly fashioned of gold, is at once ornamental in itself and significant of the happy circumstances which occasioned the rich gift. In his presentation address, R. E. Commander Doyle eloquently adverted to the lavish generosity of the retiring officer in endowing the Commandery, and to the efficient zeal which had distinguished his official career. The Past Commander's emotion, surprised as he was, did not admit of perfect concealment, but neither did it prevent him from making a graceful response.

At the conclusion of the stated proceedings, the Sir Knights politely showed their guests through the extensive and finely furnished quarters recently arranged for the sole use of the various Masonic bodies in Providence. We apprehend that a good proportion of the company gathered some new ideas of the status and character of these mystic organizations in our city. A well prepared and well served collation in the East Room gave substantial proof of that hospitality without which Masonry would not be what it is. The presence of that popular musician, Spink, and his associates, was a seasonable intimation of what was to follow ; and a couple of hours spent in the exhilarating dance constituted the finale of a very pleasurable evening.

CONSECRATION AND DEDICATION. THEIR SYMBOLIC SIGNIFICATION.

THE ceremony of Consecration has been handed down to us from the remotest antiquity. A consecrating, a separating from profane things, and making holy or devoting to sacred purposes, was practiced by both the Jews and the Pagans in relation to their temples, their altars, and all their sacred utensils. The tabernacle, as soon as it was completed, was consecrated to God by the unction of oil. Among the Pagan nations, the consecration of their temples was often performed with the most sumptuous offerings and ceremonies; but oil was on all occasions, made use of as an element of the consecration.

The Masonic Lodge is, therefore, consecrated to denote that henceforth it is to be set apart as an asylum sacred to the cultivation of the great Masonic principles of Friendship, Morality, and Brotherly love.

Thenceforth it becomes to the conscientious Mason a place worthy of his reverence: and he is tempted as he passes over its threshold, to repeat the command given to Moses; 'Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.'

The corn, wine and oil, are appropriately adopted as the Masonic elements of consecration because of the symbolic signification which they present to the mind of the Mason. They are enumerated by David among the great blessings which we receive from the bounty of Divine Providence. They were earnestly offered by the ancients as the first fruits, in a thanks offering for the gifts of the earth; and as representatives of 'the corn of nourishment, the wine of refreshment, and the oil of joy,' they symbolically instruct the Mason that to the Grand Master of the Universe he is indebted for the 'health, peace and plenty' that he enjoys.

Masonic tradition tells us that our ancient Brethren dedicated their Lodges to King Solomon, because he was their first Grand Master; but that modern Masons dedicate theirs to St. John the Baptist and St. John the Evangelist, because they were two eminent patrons of Masonry. In our opinion a more appropriate selection of patrons to whom to dedicate the Lodge could not easily have made, since St. John the Baptist, by announcing the approach of Christ, and by the mystical ablution to which he subjected his proselytes, and which was afterward adopted in the ceremony of initiation into Christianity, might be considered as the Grand Hierophant of the Church: while the mysterious and emblematic nature of the Apocalypse assimilated the mode of teaching adopted by St. John the Evangelist to that practiced by the Fraternity.

Our Jewish Brethren usually dedicate their Lodges to King Solomon, thus retaining their ancient patron, although they thereby lose the benefit of that portion of the lectures which refer, to the 'lines parallel.'

The Grand Lodge of England, at the union in 1813, agreed to dedicate to Solomon and Moses, applying the parallels to the framer of the Tabernacle and the builder of the Temple; but we can find no warranty for this in ancient usage, and it is unfortunately not the only innovation on the ancient landmarks that this Grand Lodge has of late permitted.—*N. Y. Sat. Courier.*

ILLINOIS.*

UNTIL about 1818, very little was known of this State. There were several sparsely settled counties in Southern Illinois, but the settlements were mostly near the Mississippi, Ohio and Wabash rivers. There were forts at Chicago and Rock Island, one or two French settlements on the Illinois River, and a trading post here and there.

The Winnebago Indians roamed over the north, and the Sacs and Foxes dwelt securely in their Rock River towns, the principal of which occupied an enchanting site at the base of Black-Hawk's tower, a romantic and beetling cliff, overlooking several beautiful islands and a large extent of river and country. Formerly, this locality was called Sactown, and is opposite the present town of Camden, four miles south of Rock Island.

The entire white population of the State at the time the first constitution was framed, did not exceed 30,000.

Long before this, Major Dubois, (father Jesse K.) was commanding, first a Company, then a battalion of Rangers, on the Wabash under Harrison. The names of Edwards, Kane, Dodge, Pope, Bond, Edgar and Alexander were household words at Kaskaskia, and McLean, Casey, Thomas, Coles, Stephenson, Wilson and Robinson were leading men.

Common dangers made the settlers common friends and the prominent men were public property and public benefactors. They were expected to be true, watchful and wary. They were so.

Necessities, perils and privations demanded promptness, good faith and energy. He who violated his word was treated as a horse-thief or highwayman.

In the extent and character of its territory, Illinois is far the greatest State in the Union. The country west of a line north from St. Louis is nearly as large as Massachusetts, and is the wealthiest farming region in the State.

That portion lying south of a line due west from the Wabash is nearly as large as Delaware and Rhode Island, and is the richest and safest wheat, tobacco, cotton and fruit field in the West.

The section lying north of a line drawn due west from Chicago is 1000 square miles larger than Connecticut, and possesses more of the natural requisites for first-class farming, more natural facilities for manufacturing, and a higher toned population than can be found in the same compact extent, east of the Alleghanies. Combined, they have 1,500 more square miles than Massachusetts, Connecticut and Rhode Island, and can ultimately support a far greater number of inhabitants.

Divested of this valuable territory, Illinois would not be materially disfigured, would be as large as Ohio, larger than Indiana, with inland agricultural and commercial resources and power, which might safely challenge the same extent of country on the globe for comparison.

But, standing as she does, undivested of any portion of her territory, what equal extent of country on this continent, possesses such a combination of agricultural strength, commercial facilities, manufacturing resources, and ponderous

*From the "Masonic Trowel," Springfield, Illinois.

mineral wealth as Illinois? Her really waste land is nearly a non-entity; navigable rivers form three-fifths of her boundary; she is the head of lake navigation; canal and river reach from St. Louis to Chicago. Seven railroads cross the State; a vast artery leading from Dunlieth and Chicago unite and run to Cairo, and another runs diagonally across the State from Quincy to Chicago, while short railways reach out in every direction like the fingers of a hand, gathering up the material wealth of the State.

Our Northern rivers, together with the Mississippi and Wabash, furnish unrivalled water power, and other portions of the State are not deficient, while their power may be supplied by wood and coal.

Two-thirds of the State have an underlying bed of coal, and can be both mined and cultivated at the same time.

Lead, salt and iron abound in localities.

Munificent means are provided for general education; a splendidly endowed Normal University provides educated and superior teachers for the rising and coming generations.

What mighty influence has brought Illinois to its present glorious standard?

We return to 1818.

Such Freemasons as Robinson, McLean, Dodge, Bond, Reynolds, the senior Dubois, Fouke, Rockwell, Sawyer, Duncan, Turney, Edgar and Kane, defended its territory, made its laws, formed its Constitution, represented it in Congress, governed its people, administered its laws, and laid deep and broad foundations for public and private virtue—general and liberal education.

So has it ever been. Masonry has assisted civilization, and aided religion. Through the influence of its beneficent teachings, men have laid aside their selfishness, taken broad and liberal views and have led the way in every measure to foster education, science and art. It has nerved the irresolute, moderated the strifes of politics and the rigors of war, and is the true friend of stable government and rational freedom. The census of 1830 found her with but one Representative in Congress. She then had a population of but 157,000. Soon she was involved in a violent and bloody war with the Sacs and Foxes. Dodge, the Kaskaskia Freemason, led our men to victory. McMurtry, Buckmaster, Edgar, Hicks and hundreds of Masons assisted in this war.

The general impression has been, that the Black Hawk War, and our much abused old internal improvement system, were terribly ruinous and destructive affairs. In their immediate effects, such was the case. But, dreadful as war may be, and desolating in its terrible path, yet that war brought to the view of the citizen soldier vast fields of blooming prairie, with magnificent outlines of river and timber, and as soon as the war was over, thousands of soldiers accompanied by their families, and by their neighbors, emigrated to middle and northern Illinois. New England and New York, Canada and Pennsylvania, Virginia and Kentucky, contributed thousands upon thousands. Soon the smoke curled upwards from ten thousand habitations, scattered in every direction, and occupying the choicest spots in the recent treeless wilderness.

Consequent upon this rush to our prairies, visions of grandeur, glory, great-

ness, State wealth, pride, and power, flitted before the imaginations of those talented men, who presided over and guarded the State in its infancy and early life, and a glorious State stood before them. The splendor of its commercial facilities were patent to all. The same general outline which is now a reality, was the railroad vision of those far-seeing men. The Legislature put the system in operation, but lacked the means for completion. They undertook to do too much at once, and failed. Yet, this dazzling and bewildering vision brought thousands and thousands to Illinois, who bought out the improvements of the first pioneers or opened farms of their own. Towns, now populous, sprang up as if by magic. Churches were erected. School Houses were built. Colleges were endowed. Cities were incorporated. The failure of the system ruined many an honest man, and compelled others to shift, plan, contrive and labor, and from sheer necessity, they have caused Illinois to bud and blossom as the rose. Every body had a plenty to eat; wheat had no remunerative market; corn could not bear hauling; pork was *common*, and what a farmer could sell today for thousands, was barely sufficient to supply the common wants of a family. Compelled to remain, those settlers are now the bone and sinew, and the heavy farming capitalists of Illinois. Reader, look around you. You can put your hand in one day's ride upon tens and hundreds of them.

The system of 1835 was founded in wisdom. The details were wanting. The great railroad artery now spread over Illinois, lacks but one line of road to make it complete. A road built from Shawneetown to Chicago, would develop the finest timber wealth in Illinois, now rapidly consuming and almost valueless. A railroad through Gallatin, White, Edwards, and Richland, would people those counties with wagon makers, plough and machine manufacturers, coopers, and all sorts of workers in wood. There is no place where capital, with a suitable outlet, could be better invested. A finer fruit, tobacco, cotton or wheat region *cannot be found*. Jesse K. Dubois, then but twentyfour years of age, foresaw all this, when he procured the passage of a law in 1835 to build just such a road. Born on the soil, familiar with the ranger experience of his father, accustomed to travel all over the Wabash country, and knowing the natural wealth and fertility of that region, he demanded an outlet, which our Chicago men have neglected, but which is still within their reach. Without it, Illinois must of necessity be a contributor to Indiana—a useless waste. Let Chicago move. It will pay.

Who were in the Legislature in 1835, 6 and 7? Such Masons as Wm. J. Gatewood, Stephen A. Douglas, John J. Hardin, William A. Richardson, Wm. McMurtry, Robert Smith, Augustus C. French, John Dougherty, Jesse K. Dubois, John A. McClernand, Col. Hackleton, Wm. W. Happy, and James Shields. These MEN have been governors, congressmen, senators, judges, warriors and generals. Gatewood, genial, obliging, could charm the Senate to repose and silent wrapt attention under the power of his persuasive eloquence and invincible logic. He, a giant, who planned our system, and carried it through as if by magic, quietly rests in one corner of the old Springfield grave-yard. The heroism of his death, atoned for all the faults of his wayward life.

1840 found the State with sufficient population to elect seven Representatives

to Congress. This in spite of unparalleled stagnation in business and commercial ruin. The demon of repudiation raised its head, and a strong party rallied under its flag. Not one Freemason, to our knowledge, supported the mischievous heresy. The canal was completed. Freemasons stood by it, engineered it and completed it.

The year 1850 found us with 867,000 people, and nine Representatives in Congress.

The genius of Douglas compassed and procured the grant of a gigantic domain to aid in building the Central railroad. In this he was aided by such Masons as Breese, Shields, Richardson, Yates, Turner, Harris, Smith, Wentworth, McClermand and Allen.

Through all the years of our Legislation, the leading minds in both houses have been Masons. Such men as Kuykendall, Gorin, Arnold, Moulton, Haines, Pickett, Lansing and Broadwell are but a tithe of them.

Caton, Lockwood, Breese, Treat, Young, Walker and Shields have adorned our Supreme Bench.

French, Wood, Yates, McMurtry, Ewing, Campbell, Dubois, Bateman, Brooks and Gregg have administered the affairs of State.

Grant, Palmer, McClermand, Logan, Hurlbut, McArthur, Payne, Cook and Brayman, command in our Army. Wallace and Wyman sealed their patriotism with their vital blood.

With a feeling of honest pride in our adopted State—the birth place of our wife and children—have we written this article. And with a generous glow of complacency, do we point to the Masonic fraternity as ever ready in obedience to the promptings of their Masonic teachings to aid in all that is praiseworthy, public spirited or humane. Nearly 2,000,000, of people! Over 16,000 Masons! and yet Illinois is in her youth!

TUSCAN LODGE, LAWRENCE.

THIS new Lodge was consecrated by the Grand Lodge of Massachusetts; its new Hall dedicated, and its officers installed, on Tuesday, Jan. 5. At 4, P. M. the members of the Lodge assembled in their hall, and soon after received the officers of the Grand Lodge in form. The grand officers having taken the chairs, the ceremony of consecration was commenced with a voluntary on the organ, followed by prayer and hymn, reading of the Charter, selections from the scriptures and the consecration ceremonies, prayer and closing hymn. At the conclusion of these services the grand officers retired and the two bodies took a recess until half-past 6 o'clock.

On reassembling, soon after 7 o'clock the Grand Lodge again entered the hall and proceeded in the ceremonies of dedication. Brief addresses were made by the Master of Tuscan Lodge, the Architect and the Grand Master. The working tools were presented to the proper officers, the hall examined, and the dedicatory ceremonies then performed by the Grand Master, assisted by his officers.

Several appropriate hymns were sung and prayer was offered by the Grand Chaplain.

At the conclusion of these ceremonies, the officers of the Lodge were regularly installed by the Deputy Grand Master, in a skillful and beautiful manner, and the usual proclamation was made by the Grand Marshal. The new Lodge, the youngest sister in the Order, was then addressed in feeling and appropriate terms of congratulation and commendation by the Grand Master. The singing, accompanied by the music of a fine large organ, was excellent, and the ceremonies of the evening were of a highly interesting character. A number of ladies were present during the ceremonies of the evening.

The Grand Officers present were M. W. William Parkman, Grand Master; R. W. Brothers Dame, Gardner, Moore and McClellan; W. Bros. Stratton, Wheelton and Gay; Rev. Bro. Dadmun, Grand Chaplain p. t.; R. W. Bro. Salmon, District Deputy, and other eminent Masons.

At 10 o'clock, the members of Tuscan Lodge, with their ladies and guests, sat down to a handsome supper at the Franklin House, where a very pleasant occasion was enjoyed by all who were present. The speeches and sentiments of the occasion were uncommonly good.

The new hall of Tuscan Lodge, besides being architecturally beautiful, is tasteful and elegant in its illustrations and adornments. In these respects, in its excellent arrangements and fine organ, it is not excelled by any other hall of its size in the Commonwealth. Upon the walls on the north side (Masonic) are full length representations of Faith, Hope and Charity, in fresco; and in other panels the following appropriate scripture lessons:—"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." James I., i., 27.

"I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." Isaiah xlii., 16.—*B. H. Aurora.*

CONSERVATISM IN NEW JERSEY.

THE Grand Lodge of New Jersey at its late Annual Communication adopted the following Resolutions, excluding Morris and his conspiracy from that State:—

"Whereas, attempts have been made in this jurisdiction, and other of our sister Grand Lodges to foist upon us the Conservators Association, contrary to, and in violation of, the ancient cardinal principles of our beloved Order—therefore

Resolved, That the Grand Lodge of New Jersey solemnly declares the said association a clandestine organization, dangerous to the institution of Masonry, and subversive of its sacred interests, honor and perpetuation.

Resolved, That the Grand Lodge of New Jersey peremptorily interdict and forbid the introduction of the above mentioned work or organization in any Masonic body in this Grand Jurisdiction.

THE TEMPLE ORDER IN FRANCE.

THE history of the Templars, about whom so much has been written, would be incomplete without alluding to the *Order du Temple* in France. Mills, Sutherland, de Magny, Dumas, Burnes, Gregorie and other authorities, all show that the Order, although *suppressed* had never been *dissolved* in Europe; and the case is thus stated by Mills in his *History of Chivalry* :

"But the persecution of the Templars in the fourteenth century does not close the history of the Order: for though the Knights were spoliated, the Order was not annihilated. In truth the cavaliers were not guilty—the Brotherhood was not suppressed—and startling as is the assertion, there has been a succession of Knights Templars from the twelfth century down even to these days; the chain of transmission is perfect in all its links. Jaques de Molay, the Grand Master at the time of the persecution, anticipating martyrdom, appointed as his successor in power and dignity, Johannes Marcus Larmenius, of Jerusalem; and from that time to the present there has been a regular and uninterrupted line of Grand Masters.

"The Charter by which the supreme authority has been transmitted, is judicial and conclusive evidence of the Order's continued existence. This Charter of transmission with the signatures of the various chiefs of the Temple is preserved at Paris, with the ancient statues of the Order, the rituals, the records, the seals, the standards and other memorials of the early Templars.

"The Brotherhood has been headed by the bravest cavaliers in France; by men who, jealous of the dignities of Knighthood, would admit of no corruption, no base copies of the Order of Chivalry, and who thought that the shield of their nobility was enriched by the impress of the Templar's red cross. Bertrand de Guesclin was the Grand Master from 1357 till his death in 1380, and he was the only French commander who prevailed over the chivalry of Edward III. From 1478 to 1497 we may mark Robert Lenancourt, a cavalier of one of the most ancient and valiant families of Lorraine. Phillippe Chabot, a renowned captain in the reign of Francis I., wielded the staff of power from 1516 to 1543. The illustrious family of Montmorency appear as Knights Templars, and Henry, the first duke, was the chief of the Order from the year 1574 to 1614. At the close of the seventeenth century the Grand Master was James Henry du Duras, a Marshal of France, the nephew of Turenne, and one of the most skillful soldiers of Louis XIV. The Grand Masters from 1724 to 1776 were three princes of the royal Bourbon family.

"The successor of these princes in the Grand Mastership of the Temple, was Louis Hercules Timelon, Duke de Crosse Brissac, the descendant of an ancient family, long celebrated in French history for its loyalty and gallant bearing. He accepted the office in 1776 and sustained it till he died in the cause of royalty at the beginning of the French revolution. The Order has now (1838) its Grand Master, Bernardus Raymundus Fabre Palaprat; and there are colleges in England and in many of the chief cities of Europe.

"Thus the very ancient sovereign Order of the Temple is now in full and

chivalric existence, like those Orders of Knighthood which were either formed in imitation of it, or had their origin in the same noble principle of chivalry. It has mourned as well as flourished, but there is in its nature and constitution, a principle of vitality which has carried it through all the storms of fate; its continuance by representatives as well as by title, is as indisputable a fact as the existence of any other chivalric fraternity. The Templars of these days claim no titular rank, yet their station is so far identified with that of the other Orders of Knighthood, that they assert equal purity of descent from the same bright source of chivalry; nor is it possible to impugn the legitimate claims to honorable estimation which the modern Brethren of the Temple derive from the antiquity and pristine lustre of their Order, without at the same time shaking to its centre the whole venerable fabric of Knightly honor."

FREEMASONRY.

FREEMASONRY may be compared unto a human being. Like man himself, it consists of two parts—*body* and *soul*. The body of Masonry is the frame, the covering, the external phases, containing within itself the Masonic symbols, ceremonies, usages and customs. The soul of Masonry is the essence, the internal, invisible spirit, embracing within itself the Masonic ideas and conceptions of the world and of life, the fundamental ideas and principles of Masonry: it is the immortal fire that animates and moulds the grosser frame, ever winding itself in love around all human things. The *spirit* of Masonry consists of that worship of the Great Architect of the Universe, which is manifested, when before the altar of truth, we solemnly pledge ourselves to an unfeigned trust in God, to an upright and conscientious rule of life, to an all-embracing love of our fellow-men. The fundamental ideas and principles of Masonry have ever prevailed among men, and therefore the *spirit* of Masonry is as ancient as mankind—it was born with the first man. The *spirit* of Masonry, the essence and soul of Masonry is nothing more than the spirit of humanity; our aim and object is none other than to honor, foster and promote the intellectual nobility and worth of the human race. This spirit of Masonry is the bright heavenly spirit of the Masonic art which exists and has existed everywhere and at all times, wherever and whenever man has existed; it is confined to no time or place, to no prescribed form. The spirit of Masonry is that invisible sun-light, in which the mind may wander and contemplate truth; it is that sun-warmth which fills and pervades all human hearts, causing them to beat in love and unison; it is the sentiment of mutually sympathising minds," for

"Man is one:

And he hath one great heart. It is thus we feel,
With a gigantic throb athwart the sea;
Each others' rights and wrongs; thus are we men."

This free, all-embracing spirit has, nevertheless, a visible body, an external phasis, namely, the Masonic symbols, ceremonies and forms. Freemasonry is

no mere superficial, visionary idea, no Utopian scheme or fleeting shadow, no misty phantom of the brain ; it assumes a positive form and shape, and enters into the outer world visibly and audibly, actively and effectively. Its symbols are mostly borrowed from architecture, which science teaches us a strict obedience to the rules and laws of morality, as sure and reliable, as it is embracing of the world and of humanity. It is a distinguishing peculiarity of Freemasonry, that it teaches its doctrines in symbols and ceremonies, and not in words. The halls of Masonry are halls of images, into which the Mason can enter, contemplating and reflecting upon the objects which meet his view. The ceremonies, usages and customs of Masonry are so many living images, which likewise invite contemplation and reflection. This visible embodiment of the spirit of Masonry has the great advantage that the spirit presents itself to our comprehension not in barren ideas or words, but in living shapes. Of particular importance are our Masonic ceremonies, our living symbols, because they require not only contemplation, but also action and performance—they lay claim to the *whole man*, requiring of him deeds and actions. The symbolic forms and ceremonies necessarily require a place where they can be performed and practiced ; and no less do they require initiated adepts, who understand the symbols, who reflectingly contemplate them, who can teach their true meaning, and perform the ceremonies. The consecrated place for the symbolical representation of the spirit of Masonry is in the Lodge. Here the members of the fraternity unite in love, striving in noble emulation to fulfill the duties of love towards the Masonic art, and towards the Brethren. The Brethren, united in a Lodge, are a symbol of the fraternity bound in freedom and in love, and at the same time an emblem of mankind united in freedom and in love. The Lodge is the living union of the body and soul of Freemasonry. If Masonry was a doctrine taught only in words, then any one could read, study and think for himself at his home ; but being a doctrine of symbols, it requires a place where these symbols may be presented and where the symbolic ceremonies and usages may be practiced. The members of a Lodge have therefore a double duty imposed on them ; first to practice the Masonic art, that is, the symbolic representation of the spirit of Masonry ; and secondly, practically to perform among themselves the duties taught by the Masonic doctrines. No real, zealous Freemason will shrink from this double activity ; he will rather be an industrious attendant at the Lodge meetings, and cheerfully assist in promoting the fraternal social life. It is certainly true that one can be a Mason without being a visitor or even a member of a Lodge, but only in the sense, that he cherishes within himself the spirit of Masonry. The fundamental ideas and principles of Masonry can certainly exist without a Lodge—not so Freemasonry ; for this requires Masonic practice of the art, within the Lodge, in fraternal intercourse and fellowship with the Brethren.

L.

MASONIC CHIT CHAT.

EOWN LODGE, at Ware, in the County of Hampshire, was constituted by the M. W. Grand Lodge on the 20th of June, in due Masonic form. This Lodge has been working a year under Dispensation, and has met with good success. It had the misfortune to lose its Hall by fire a few months since, but we are happy to learn that it is in contemplation to erect another especially designed for its accommodation. Ware is a thriving manufacturing village, and the future success of the Lodge, under proper and efficient management, cannot be doubted.

☞ The Grand Encampment of Massachusetts and Rhode Island constituted Old Colony Encampment, at Abington, Mass., on the 24th of June, St. John's Day. The ceremony of Constitution was grand and imposing. The triangle fully lighted and decorated with blooming flowers and evergreens, was placed in the centre of the Hall. The singing was of a high order, and embraced among other things, the Te Deum. Sir Wm. W. Whitmarsh was installed as M. E. Grand Commander. The Grand Master delivered an address, embracing an historical sketch of St. John the Almoner. A banquet, attended by the Grand Officers, Old Colony Encampment and invited guests, closed this interesting occasion.

FREEMASONS' MONTHLY MAGAZINE. This Magazine, so full of interesting matter and great moral truths, comes to us regularly, and right glad are we to welcome it. The present, June, number is of unusual interest. The articles "Masonic Memories, or Teachings from the Tomb," and "Freemasonry—its Origin, Progress, and Purposes," are well worth a careful perusal. Every Masonic Brother who wishes to keep himself posted, or loves the admirable principles inculcated by this Brotherhood, should provide himself with this Magazine.—*Vineyard Gaz.*

GODEY'S LADY'S BOOK for July, is at the bookstores, and is, as usual, a very excellent number. It being the first of a new volume, a favorable opportunity for new subscriptions presents itself, of which we hope our lady readers will avail themselves.

THE GRAND LODGE OF IOWA, at its recent Communication, adopted the following resolution June 8:—

Resolved, That the Grand Lodge of Iowa discountenances and disapproves the "Order of Conservators," hereby forbidding its existence in this jurisdiction, and prohibiting the spread of the Work by its plans, or in the manner pursued by it.

The following are the Grand Officers for the current year:—

E. A. Guilbert, G. M.—Reuben Mickel, S. G. W.—J. G. Atherton, J. G. W.—W. E. Woodward, G. Treas.—T. S. Parvin, G. Sec.

A Grand Encampment has been organized in Iowa. The following are its officers:—

T. S. Parvin, G. Com.—J. H. Hastock, G. Gen.—H. Tuttle, G. Capt. Gen.—Wm. Lef-fenjuree, G. Prelate—Z. C. Luse, G. Tr.—W. B. Langridge, G. Rec.

☞ A full notice of the Dedication of the new and beautiful Hall of Hiram Lodge, at West Cambridge, is necessarily deferred until our next.

OFFICERS OF G. LODGE OF RHODE ISLAND.
M. W. Ariel Ballou, G. M.—R. W. Nicholas Van Slyck, D. G. M.—Geo. A. French, G. S. W.—Ara Hildreth, G. J. W.—W. Gardner T. Swarts, G. Treas.—Horatio Rogers, Jr., G. Sec.—Ezra S. Dodge, G. S. D.—Israel M. Hopkins, G. J. D.—Emerson Goddard, G. S. S.—Charles A. Greene, G. J. S.—Rev. Augustus Woodbury, G. Chap.—James H. Armington, G. Mar.—Benedict Aldrich, G. Sw. B.—Oliver E. Greene, G. Pur.—Moses Fifield, G. Leo.—Br. Ebenezer B. White, G. Tyler.

☞ The District Grand Chapter of Bengal at its last session, appeared to think that the Royal Arch Degree ought not to be given to one who had not been a Master Mason for at least three months, and to incline to a return to the good old period of probation of one year.

EXPULSION—By Winslow Lewis Lodge, Boston, June 2, 1864, EDWIN C. BAILEY, from all the rights and privileges of Freemasonry.

THE POCKET TRESTLE-BOARD, AND DIGEST OF MASONIC LAW.

At the request of Brethren interested in preserving the *purity* of the Work, and maintaining *uniformity* of PRACTICE in the Lodges, the undersigned has prepared a POCKET EDITION of the TRESTLE-BOARD, particularly adapted to aid in the acquirement of a *correct* knowledge of the RITUAL, and submits it as a TEXT-BOOK, in all respects in strict conformity with the LECTURES of ancient Craft Masonry, as taught in the oldest and best Lodges in this country since the year 1805; and as being, also, wholly free from the corruptions of modern charlatanism and itinerant lecturers.

Appended to, and making a part of the Manual, is a carefully prepared and comprehensive DIGEST of the *Laws of the Lodge*, which, it is believed, will be found to be of great practical value, not only to the officers, but to the individual members of the Lodge, who may avail themselves of its teachings. And if placed in the hands of every candidate, at his initiation, it is not to be doubted that his ability for usefulness would be thereby materially increased.

The work is neatly bound in the pocket-book (tuck) form. The price is *seventy-five cents* a single copy, or eight dollars (\$8.00) a dozen.

It is believed that at the above prices, and in view of the amount of matter given, and the practical usefulness of the work, it is the cheapest, as it is one of the most reliable, Masonic Manuals ever offered to the Fraternity.

Orders for the work can be sent directly to the undersigned, or Clark & Maynard, New York—J. B. Lippincott & Co. and Moss & Brother, Philadelphia—or through any of the large book-houses in the principal cities,—it can also be sent by mail at a postage of 3 cents a copy.

CHARLES W. MOORE, *Grand Secretary,*
Freemasons' Hall, Boston.

RECOMMENDATIONS.

Boston, Feb. 21, 1861.

A DIGEST OF MASONIC LAW, by Brother CHARLES W. MOORE, needs no other recommendation than his own name.

It, however, the official positions held by the undersigned are considered as attaching any additional value to their opinions, or additional importance to their indorsement of the work, they most cordially give it the benefit of both, and recommend it to all the Fraternity, especially to the Masons of this jurisdiction, as emphatically a correct, useful, and valuable Manual.

WINSLOW LEWIS, P. G. M.
JOHN T. HEARD, P. G. M.
WM. D. COOLIDGE, *Grand Master.*

I take great pleasure in recommending the above little work to all the Lodges and Brethren in this jurisdiction, as admirably calculated to promote an accurate knowledge of the RITUAL. As a reliable text-book of MASONIC LAW, it should be in the hands of every initiate, and may be profitably studied by every Brother desirous of perfecting himself in Masonic culture.

WM. D. COOLIDGE, *G. Master*
of G. L. of Massachusetts.

Boston, March 19, 1861.

Boston, March 26th, 1861.

MY DEAR SIR—I was this morning favored with the gift of a neatly bound copy of your "Trestle-Board and Digest," for which please accept my acknowledgements.

It is even a better and more useful work than I supposed it to be when I gave it the "indorsement" which is printed under the head of "recommendations." The "Digest" will be very useful to Masters of Lodges, and, in fact, to all who desire to know the exact Masonic law or questions of frequent occurrence in the government of Lodges.

Very fraternally yours,

JOHN T. HEARD.

To CHARLES W. MOORE, Esq.

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THE NEW TRESTLE-BOARD,

FOR THE USE OF

LODGES, CHAPTERS, COUNCILS AND ENCAMPMENTS

BY CHAS. W. MOORE, EDITOR OF THE FREEMASONS' MAGAZINE.

The above is the most popular Masonic Manual ever published in America, and is more extensively used, both in this country and Europe, than any similar work in existence. It has received the approval and recommendation of nearly every Grand Lodge, and most distinguished Masons, in the United States. It gives in systematic arrangement, and in a clear and comprehensive manner, all the aid that such a Manual can properly give, in the work of all the degrees of the Lodge, Chapter, Council, and Encampment; together with full Installation Services for each grade; the ceremonies for all Public occasions; and the various forms of petitions, &c., required in Masonic proceedings. Its extensive use has contributed more the last ten years to produce uniformity of work and ceremonies among the Lodges, and other bodies throughout the country, than could have been effected by any other means. The work is beautifully illustrated with Plates, and is sold at \$14 a dozen, \$1 40 single copy. Orders addressed to the editor of this Magazine, will receive prompt attention. Or it may be had through any of the principal Booksellers.

The Grand Master of the Grand Lodge of California, recommended in his address, before that body in May last, as a Text-book, the "New Masonic Trestle-Board," remarking: "I will not go so far as to say that it has no equal, but I feel no hesitation in recording my belief that it has never had a superior."

RECOMMENDATION.

Resolved, That the Grand Lodge of Massachusetts recommend the "TRESTLE-BOARD," as a work embodying all the essentials of a Manual of Ancient Craft Masonry; and in preference to all other similar works, it especially sanctions to the subordinate Lodges under its jurisdiction, the use of this most excellent compend of the principles and ceremonies of the Order.

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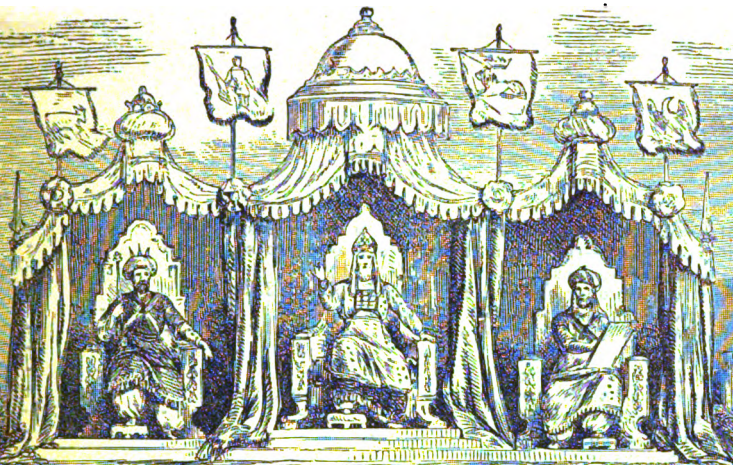
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Boston, Jan. 1, 1864.

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